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MEMORIALS

CONCERNING

SEVERAL MINISTERS

AND

OTHERS, DECEASED;

OF THE

Religious Society of Friends,

WITHIN THE LIMITS OF

BALTIMORE YEARLY MEETING.

BALTIMORE:
PUBLISHED BY ORDER OF THE YEARLY MEETING.

INNES & COMPANY, PRINTERS.
1875.

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MEMORIALS, &c.

Testimony of Gunpowder Monthly Meeting concerning our ancient friend, ANN MOORE, *deceased.*

AN engagement of mind hath induced us to preserve some account of the services of this, our valuable friend, the memory of whom is precious, and will not be easily erased from our minds.

By the accounts we have received, she was born in Pennsylvania, the 16th of 9th month, 1710. But her mother dying, when very young, she was placed amongst Friends, and though she was visited in her young and tender years with the incomes of divine love, but for want of keeping close to the pure, unerring guide, had many a bitter cup to drink; yet the Lord was pleased in mercy to visit her again with the day-spring from on high, and by his righteous judgments, she was made willing to become an instrument in his hand; and in the twenty-eighth year of her age appeared in the ministry, and became a faithful laborer in the Church of Christ.

In the year seventeen hundred and fifty-three, she, with her husband and family, removed from Pennsylvania to Maryland, and settled within the compass of Gunpowder particular meeting; and notwithstanding she had various trials and exercises to pass through, yet she

was preserved, with becoming patience and resignation, diligently attending meetings; her example and deportment therein becoming a Gospel Minister, she was frequently qualified to administer suitably to the various states of the people, often comforting the mourners in Zion, strengthening and encouraging the hindermost of the flock; rousing the lukewarm and indifferent, with faithful warnings to the backsliding and rebellious; solemn and awful in supplication, frequently exercised therein for the Church of Christ, and the gathering in of the outcasts of Israel and the dispersed of Judah; under which concern she travelled many journeys on this continent, and once to Europe, in which she was careful to have the unity of her friends at home; and by accounts received, her visits and Gospel labors were to good satisfaction.

Most of the last three years of her life she resided in Baltimore Town, where, though ancient and feeble, was diligent in attending meetings, and continued bright and lively in the ministry, laboring with zeal and fervency in promoting the cause of God and the honor of his everlasting Truth.

After about five weeks' illness, she departed this life at her dwelling place aforesaid, the 11th of 11th month, 1783, near the close of the 73d year of her age, in full unity with her friends, and was decently interred in Friends' burying-ground there, the 13th of the same.—At which time a Testimony was borne to the sufficiency of that Divine principle of light and truth that qualified her to be a useful and serviceable instrument in the Lord's hand, and earnest desires ex-

pressed that those who have been in mercy favored with renewed visitations from on high, and called to work in the Lord's vineyard, might not draw back nor shrink in the day of trial, but stand faithful, that they might be enabled and qualified to fill the places of those valiants that are called from works to rewards.

Signed on behalf of the aforesaid meeting, by

JOHN WILSON,
MARY PARRISH, } *Clerks.*

Read and approved at our Quarterly Meeting, held at Baltimore, the 4th of 2d month, 1786.

Signed by

JOSEPH TOWNSEND,
MARY PARRISH, } *Clerks.*

A Testimony from Third-haven Monthly Meeting, in Talbot County, Maryland, held 30th day of 3d month, 1786, concerning JOSEPH BERRY.

THIS our esteemed friend and approved Elder, was the son of James and Sarah Berry, of the county aforesaid; who educated him according to our principles: he was endowed with a good natural capacity, and as he grew in years, his conduct and deportment became more solid, grave and weighty; he was zealous for the cause of Truth, a diligent attender of meetings, and careful to observe the time appointed, often concerned to stir up others to the like decent and orderly practice; an affectionate husband and tender father, given to hos-

pitality, a friend to the poor, and helpful to them in their distress; and by his sober and Christian conversation, obtained a good report. His declining age was attended with exercises and afflictions of various kinds, all of which he endured with exemplary patience. In the time of his last illness, he was preserved in much stillness and resignation to the Divine will, and departed this life at his own house, the 22d day of 10th month, 1783, about the 7th day of his illness, in the 52d year of his age, and was buried in Friends' burying ground at Tuckaho, on the 24th of the same.

Signed in and by direction of the Meeting aforesaid, by

TRISTRAM NEEDLES, *Clerk.*

Read and approved in our Quarterly Meeting, held at Cecil Meeting House, in Kent County, the 16th of 4th month, 1786.

Signed on behalf thereof, by

RICHARD BARTLETT, *Clerk.*

A Testimony from Third-haven Monthly Meeting, held the 30th of 3d month, 1786, concerning our esteemed friend, JOHN BARTLETT, *deceased,*

Son of Joseph and Martha Bartlett, of Talbot County, Maryland, who educated him in the principles of Truth, and as he grew in years grew in religious experience, and by reason of his meek and upright conduct, was beloved by most who were acquainted with him. He was a tender, affectionate husband, exemplary in his

behavior and solid sitting in meeting; a useful member of society, and approved in the station of an Elder. His last illness was tedious, and attended with sharp affliction, in all of which he was preserved in exemplary patience; being much tried, as he expressed, with poverty in the forepart thereof, yet was at times favored with a renewal of strength, and a resignation of his will; being often in a weighty frame of mind, his expressions were tendering and instructive. The morning before his departure, appearing sensible his end was near, with great solemnity and composure said, let all be still, and in a short time quietly departed on the 26th of 8th month, 1784, in the 43d year of his age, and was buried at Friends' burying-ground at Third-haven, the 28th of the same.

Signed in and by direction of the Meeting aforesaid, by

TRISTRAM NEEDLES, *Clerk.*

Read and approved in our Quarterly Meeting, held at Cecil Meeting House, in Kent County, the 16th of 4th month, 1786.

Signed on behalf thereof, by

RICHARD BARTLETT, *Clerk.*

A Testimony from the Monthly Meeting held at Third-haven, in Talbot County, concerning our beloved friend, JAMES BERRY, *deceased.*

HE was the son of James and Sarah Berry, of the county aforesaid. In the time of his youth, he took

delight in the pleasure and vanity of the world, but by joining in with the visitation of Divine regard, mercifully extended, he became a useful member of society, and an approved Elder in the Church; his natural abilities were extensive, of a quick discerning, and his spirit in a good degree seasoned with the virtue of love, rendered him very helpful in many difficulties in which he was concerned for the testimony of truth. He was an affectionate husband, and tenderly concerned for his offspring, that they might come up in the fear and admonition of the Lord. In the time of his last illness, he appeared in a good degree resigned to the will of Providence, expressing that his mind was calm and quiet; that he felt a continual flow of affection towards his friends, and mankind generally, and desired there might not be too much anxiousness for his recovery; that he felt his spirit comforted. He departed this life the 24th day of 1st month, 1785, and was buried in Friends' burying-ground, at Third-haven, the 26th of the same, aged about 56 years.

Signed in and on behalf of the Meeting aforesaid, the 30th of 3d month, 1786, by

TRISTRAM NEEDLES, *Clerk.*

Read and approved in our Quarterly Meeting, held at Cecil Meeting House, in Kent County, the 16th of 4th month, 1786.

Signed on behalf thereof, by

RICHARD BARTLETT, *Clerk.*

Testimony or Memorial concerning JOHN MALSBY, *late of Baltimore Town, deceased.*

THIS our esteemed friend, was born in Pennsylvania, the 17th of 9th month, 1753. His parents removed with their family to Maryland, and settled within the compass of Gunpowder Monthly Meeting, whilst he was young in years; and being favored with an evidence of Divine grace, with earnest desires to make the necessary preparation for that awful summons—"Steward, give an account of thy stewardship, for thou mayst be no longer steward"—which occasioned him to make a religious search and inquiry after the knowledge of God, and that worship which is acceptable to him, but could not enjoy true satisfaction of mind, until he came amongst Friends, which was in the year 1773. And having to experience the goodness of God to his soul, was concerned to bear public testimony thereto, and invite others to come taste and see how good the Lord is to them that love and fear his great Almighty name.

In the year 1778, he removed within the verge of Pipe Creek Monthly Meeting, and soon after entered into a marriage state with MARY STARR, a member thereof; at which place he resided until the year 1783, and then, with the concurrence of his brethren, removed with his family and settled at Baltimore Town, where he was a diligent attender of meetings, and carefully concerned to take his family with him; cheerfully giving up his time to the services of Truth, when under appointment, but through diffidence, and under a sense of his own weakness, was rather backward in his ap-

pearances in the ministry, which were mostly short, but frequently attended with the seasoning virtue of Truth, made them acceptable and comforting to the living amongst us, who are truly sensible of our loss, but we trust it is his everlasting gain.

After a short illness, he departed this life at his own house, the 10th day of 9th month, 1785, aged near 32 years, and on the 11th, his remains were accompanied by a number of Friends and others, to Friends' burying ground there, and was decently interred, after which a solid meeting was held and several Testimonies borne, setting forth the uncertainty of our stay here, and the necessity of having oil in our vessels that our lamps may be kept burning against the midnight cry, "Behold, the Bridegroom cometh, go ye forth to meet him."

Signed in and on behalf of Gunpowder Monthly Meeting, held at Gunpowder, the 29th of 4th month, 1786, by

JOSEPH TOWNSEND, *Clerk.*

The foregoing Testimony being read and considered in our Quarterly Meeting, held at Baltimore the 6th of 5th month, 1786, was approved and signed on behalf and by order of the same, by

JOSEPH TOWNSEND, *Clerk.*

A Testimony from Deer Creek Monthly Meeting, concerning our dear friend, MARY COX, *deceased.*

SHE was born at Egham-hith, in Great Britain, and was educated in the profession of the Church of Eng-

land. In her youthful days she was much inclined to the gayeties and fashions of the times, and in that situation was married to our late deceased friend, William Cox, who soon after removed to this country, and settled within the verge of this meeting; he being a diligent attender thereof, she gave up to accompany him, and became convinced of the principle of Truth, as professed by Friends; being some time after received among them, she became an exemplary member. About the 39th year of her age, she was called to the ministry, and for a number of years, her words were few and pathetic; she, however, grew in her gift, and with the concurrence of her friends, visited many of the meetings in the neighboring province; and a few years back, a general one in company with our friend, Mary Husband, to Friends in the lower parts of Maryland and Virginia; and so great was her zeal for the promotion of Truth, notwithstanding her age and impaired state of health, (her companions doubting her ability to perform,) she gave up to travel to those remote meetings, over the Alleghany mountains, and made a general visit to Friends there, often having meetings also among those of other societies, and was at times enabled to explain the principle of Truth, and tell to others what the Lord had done for her.

After her return, she was very weak in body, yet often attended our meetings, even when hardly able to get to her seat, frequently bore lively testimonies among us, and her solid sitting was exemplary and instructive.

She was careful to attend meetings, and encourage others to a like practice. She attended the Yearly

Meeting at Baltimore, in sixth month last, though by that time had become very feeble, but notwithstanding, was enabled to attend every sitting except one; from thence she proceeded to Pipe Creek, and divers times attended their meetings, to the admiration of those who saw and knew her weak state; she also visited some families.

After her return, she expressed her sense of the goodness of Divine Providence, in enabling her to perform the journey, which was accomplished with much difficulty; and soon after, her disorder increasing, she was confined to her room, and passed through some deep baptisms, in which time some who sat by, inquiring how she felt, she answered, "Oh! if I could but feel what I could wish, and what I have heretofore felt, then I should have rest;" and fervently prayed that she might be shown whether her suffering was on her own account, or that of others, adding, if she could but find favor at last, and have without a doubt as heretofore, an evidence of eternal peace, she should be satisfied. The next day she movingly broke forth with the following portion of Scripture—"Comfort ye, comfort ye my people, saith your God; speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand, double for all her sins." And some time after further expressed, that the Lord had happily sealed her peace, and in thankful praises she rejoiced therein, and said, "Oh! how sweet I feel; I feel perfectly easy—some poor souls are trying all their lives to get to Heaven, and how hard they find it; whilst others

are at ease, and take little care about it;" adding, "those whom the Lord loveth, he chastiseth." Once, on eating a little bread, she said, "how many poor afflicted ones I have given bread to; I could not see them want whilst in my power, which is now a great comfort to me;" and often expressed her concern for the youth, saying, "By whom shall Jacob arise, for he is very small;" and dropped many lively exhortations to her children, friends and others, who came to visit her.

On a number of friends being present, she said, "this is a trying time; all things must appear clear;" adding, "we have often been favored together with that sweet uniting power of Truth, which was always precious to me." At another time, after sitting in a solid frame of mind, she broke forth, saying, "Oh! the love I feel that flows through Jesus Christ, which none can feel but those who believe in him."

At another time, just before the close, being asked how she did, she answered, "Just going to enter the promised land;" and to another who asked her, (when the disorder had got to a great height, it being a mortification,) if she was alarmed, she cheerfully answered, "Nay, I feel that, that triumphs over death, hell and the grave." She dropped many more comfortable and edifying expressions, not now particularly remembered.

We have further to add, that she was a loving and faithful wife, a tender parent, a sympathising friend, and remarkably charitable to the poor.

On the 15th day of 8th month, 1790, about nine in the evening, she quietly departed this life, without sigh or groan, (aged about 69 years, a minister about

30,) and on the 17th of the same, was interred in Friends' burying-ground at Deer Creek, accompanied by a great number of Friends and others, after which a meeting was held and attended with a stillness and gravity well becoming the solemnity of the occasion.

Read and approved at Deer Creek Monthly Meeting, held the 23d day of 12th month, 1790.

Signed by order thereof, by

JOHN COX, *Clerk.*
SARAH ELY, *Clerk at this time.*

Read and approved at our Quarterly Meeting, held at Baltimore, the 5th of 2d month, 1791—and signed on behalf of the same.

JOSEPH TOWNSEND, } *Clerks.*
MARY PRICE, }

A Memorial from Gunpowder Monthly Meeting, in Maryland, concerning our esteemed friend, SUSANNA BROWN, *(widow of our esteemed friend, William Brown, deceased.)*

SHE was born in 7th month, 1701, of religious parents, John and Hannah Churchman, of Nottingham, in Pennsylvania; and in early life, through Divine goodness, was brought to the knowledge of the blessed truth. She was esteemed (in Philadelphia, where she and her husband resided a considerable time) a religious, useful woman in meetings for Discipline, and was there appointed to the station of an Elder, and several times travelled in company with Women Friends of the ministry, to different parts of this continent.

In her pilgrimage through time, she witnessed no small share of adversity, especially under the infirmities of old age, within the last twelve years of her life; yet it appears to those who knew her, that after her eye-sight failed, and her bodily strength was much reduced, the power of true religion preserved her lively in her intellectual faculties, and enabled her to show an instructive pattern of meekness, patience, resignation, and extensive love to her fellow-members, and others, often intimating that she had a foretaste of that joy and happiness which crowns the latter end of the redeemed, and only waited the Lord's time to be released from her enfeebled mortal state, to participate thereof with others who were gone before.

Towards the conclusion of her time, she appeared to have a clear sense that her departure drew near; and the morning of her decease expressed in a broken, tender manner, her desires that her descendants and others might endeavor so to live, that when they came to a death-bed, they might be favored with the same clear prospect she then had of enjoying a state of rest and happiness forever.

She quietly departed on the 25th of 8th month, 1790, and was interred in Friends' burying-ground, at Little Falls Meeting House, in Harford County, the 27th of the same, aged near 80 years.

Signed in and on behalf of Gunpowder Monthly Meeting, held the —— of 1st month, 1791, by

DAVID BROWN,
RUTH MATTHEWS, } *Clerks.*

Read and approved at Baltimore Quarterly Meeting, held 5th day of 2d month, 1791.

JOSEPH TOWNSEND, } *Clerks.*
MARY PRICE, }

Some account of our esteemed friend, PHILIP COALE, *late of Deer Creek, in Harford County, Maryland.*

HE was son of William and Sarah Coale, and had an education among Friends; but in his youthful days, not taking heed to the pure inward principle, he was led into undue liberties, which after a time being made able to condemn, he became a useful member of society, and after some years, was appointed to the station of an Elder, which he filled with a good degree of propriety; and although he had to labor hard for outward support to a rising family, he was diligent in attending religious meetings, and other services relating to Church affairs. About two weeks before his decease, he was taken unwell, and underwent grievous bodily affliction with much fortitude of mind, till the last, often expressing his full resignation to the Divine will, and that death was no terror to him; intimating that were it not for the care and concern he felt for his dear wife and children, he should have a choice in leaving this troublesome world; that in journeying through the wilderness thereof, he had witnessed tribulation, and often felt the briars and thorns; adding, but this is my comfort, "It is through much tribulation we are to enter the kingdom."

At divers times in his illness, he mourned on account

of the declined state of our Society, and often cried out in language similar to that of the prophet, "Oh! that my head were waters and my eyes a fountain of tears, that I might weep day and night for the slain and wounded among the children of my people." He likewise expressed much concern for active members in our Society, that they might labor individually to fill up their different stations with propriety; that many might be thereby enabled to "cry aloud and spare not;" to lift up their voices like trumpets in warning the negligent and disobedient, in order to be fully clear in discharge of duty towards them, whether they would hear or forbear. He often repeated the gracious invitation of the Most High, "Come unto me, all ye ends of the earth, and be ye saved;" and expressed the danger there is where people get to think something of themselves, and fond of running unprepared to do what they are not bidden; adding, that nothing of self should ever appear, either in our meetings for worship or discipline. His concern appeared weighty on account of the management of Discipline in the Church, saying, that all disorders should be taken notice of timely, without negligence or partiality in any case, in order that the Church may be cleansed and kept wholesome, that no occasion of stumbling may be ministered to the honest inquirers; and on account of the young generation among Friends, his concern was remarkable, especially for such of those of the meeting he belonged to, who manifest a libertine disposition, earnestly desiring a faithful discharge of duty might be timely exercised towards all such. He uttered many other lively sen-

tences not here noted, expressive of his zeal for the good cause, and his care for the well-being of individuals. About three days before his departure, he desired his children to be called into the room where he lay, and gave them very close and pertinent counsel; charging them to mind their dear mother's advice, and his, then given, as from dying lips, with the counsel of their concerned friends, whenever necessary, after he was gone, exhorting them never to slight the counsel intended for their benefit, as some had done; then adding, he had faith to believe they would be provided for. His tender wife being at that time much affected, he spoke to her with a pleasant countenance, and said nearly thus: "Oh! my love, I wanted to tell thee, that although my bodily affliction is great, I rejoice in my pains; they bring me nearer to my God, and for that reason I rejoice." After this, he often cried out with melody and fervency of spirit, "My Lord and my God;" and to some near friends that were present, looking pleasantly at them, he said, "My dear hearts, you do not know how sweet you all feel to me; I am wrapt up in the bundle of love and life; oh! how I long to feel more fully, the precious love and unity that is among the saints in heaven." At another time he said, "I can sing the song of Moses and the Lamb, upon Mount Zion." In this manner he continued while his strength and faculties remained; the last words he was understood to express, were: "Oh! Lord, deliver me out of all my troubles;" shortly after which he seemed to go into a sound sleep, and departed without sigh, groan or struggle, on the 8th day of 4th month, 1791, about the 63d year of

his age; and we have no doubt of his being entered into the full fruition of that joy, of which he had so lively a sense or foretaste.

Signed in and on behalf of Deer Creek Monthly Meeting, held the 26th of the 1st month, 1792, and directed to be forwarded to the Quarterly Meeting.

JOHN COX, *Clerk.*

Read in Baltimore Quarterly Meeting, the 4th of 2d month, 1792, and referred to the Meeting for Sufferings.

JOHN COX, *Clerk.*

The Memorial of Gunpowder Monthly Meeting, concerning our friend, HANNAH MATTHEWS, *an Elder, late wife of Oliver Matthews.*

SHE was a diligent attender of meetings for worship and Discipline; was often employed in the services of the Church, and her innocent, quiet deportment, rendered those services acceptable. She was at times favored with a word of encouragement to the humble travellers, and her heart, as well as house, were open to receive her friends.

She divers times travelled as a companion to Friends engaged in the ministry; was frequently employed in visiting families within the compass of our Monthly Meeting, which services appear to have been performed to the satisfaction of Friends.

She was a good example in her family, watching over her children, while under her care, to keep them in

plainness and out of corrupt company; endeavoring to excite in parents and heads of families, a like concern; admonishing the youth to obey their parents in the Lord; expressing desires that they might begin the work of true religion, while young, and not put it off—the author of which had been the staff of her life all the day long, and had supported her through many close trials. Although her outward faculties decreased towards the decline of life, yet a lively, innocent sweetness attended her mind to her close, which was on the 15th of 11th month, 1791, and on the 17th of the same was interred in Friends' burying-ground, at Gunpowder Meeting House, in the 64th year of her age.

Read and approved at Gunpowder Monthly Meeting, held the 28th of 7th month, 1792, and signed by direction of the same, by

DAVID BROWN,
RUTH MATTHEWS, } *Clerks.*

The foregoing Memorial was read in Baltimore Quarterly Meeting, held the 4th of 8th month, 1792, and directed to be forwarded to the Meeting for Sufferings.

JOHN COX,
MARY RICE, } *Clerks.*

A Testimony from York Monthly Meeting, concerning our esteemed friend, ELISHA KIRK, *deceased.*

THE remembrance of our beloved friend remains as a good savour on many minds.

He was born in East Caln, Chester County, Pennsylvania, on the 25th of 12th month, 1757, of exemplary parents, Caleb and Elizabeth Kirk, and by attending to the visitation with which he was favored, almost in his infancy, he became an early example of piety, and continuing faithful, received a gift in the ministry, in which he appeared about the 20th year of his age, and through humble attention to Divine light, experiencing a growth, was enabled to divide the words aright, and minister to the comfort and edification of the Churches.

Although industrious in his outward calling, he did not permit worldly concerns to hinder from the attendance of meetings, or other religious services, being skilful in maintaining our Christian Discipline, and was favored with much place in treating with those who had deviated from the paths of truth. His exemplary conduct, and strict justice in his dealings, was a striking proof of his love for the reputation of society, and gained the esteem of most that knew him. With the concurrence of friends at home, he visited most of the meetings in North Carolina and New England, was frequently engaged in visiting families, and very useful therein. He was an affectionate husband, a careful parent and faithful friend, and his sympathy towards those in difficult circumstances, was evident.

His constitution for several years was weakly, but in 9th month, 1787, he was afflicted with a disorder which continued changeable till 12th month, after which it appeared to be the consumption, and, for the most part, confined him to his chamber.

In the forepart of his illness, he expressed himself much tried with a state of poverty of spirit, yet appeared patient and resigned, waiting in humility for renewed refreshment, which, in due season, he was favored to experience, and having his heart filled with gratitude and thankfulness for the favor he received, was enabled to praise that great name he had learned to love, we believe above all worldly considerations—with composure of mind—giving directions about his outward affairs, and would cheerfully speak of his change.

On the 5th of 4th month, 1790, after lying very still and sleeping, his brother sitting near, when he awoke he took him by the hand, and said with great composure, and in an awful frame of mind, "I believe I am going." His brother replied, "thou art not afraid to go?" he answered, "No;" adding, "I am so filled with joy and sweetness, I cannot forbear shedding tears," and continued in a sensible, weighty frame of mind, as if waiting for his change, often saying, "I am going in peace." On the 11th of the month, many friends coming into his chamber, he took leave of them in an affectionate manner, and raising his voice, said, "Let all be faithful to the precious gift the Lord has bestowed on them;" after which, lying still for some time, continuing sensible, near the 8th hour in the evening, he quietly departed this life; and on the 13th, his corpse, attended by a large concourse of Friends and others, was interred in Friends' burying-ground, in York, in the 33d year of his age, and the 13th of his ministry; and we doubt not he is a partaker of that joy which crowns the labors of the faithful.

Read and approved in York Monthly Meeting, held the 8th day of 8th month, 1792, and signed on behalf thereof.

AMBROSE UPDEGRAFF, *Clerk.*

Read in Warrington Quarterly Meeting, held the 27th of 8th month, 1792, and directed to be forwarded to the Yearly Meeting.

JOEL WRIGHT, *Clerk.*

A Memorial of York Monthly Meeting, held the 7th of 8th month, 1793, concerning our beloved friend, WILLIAM MATTHEWS, *deceased.*

ACCORDING to his own account, he was born in Stafford County, Virginia, the 19th of 6th month, 1732, of exemplary parents, William and Mary Matthews, of whose care he was early deprived, his father dying when he was about seven years old, and his mother when he was about fifteen. Notwithstanding he was thus left, he was, through Divine favor, gradually brought forward into usefulness in the Church, being concerned for the increase of universal righteousness and peace amongst mankind. About the 23d year of his age, he appeared in the ministry, and for some time grew in his gift, and gave convincing evidence of a heavenly call; yet afterwards meeting with losses, and becoming reduced to difficult circumstances, he passed through a state of discouragement, under which he was mostly silent; being, however, preserved in the patience, laboring to have everything removed which obstructed the offering

gift with acceptance, he was, after some time, through gracious regard, enabled to accomplish that desirable end; and by humble attention and faithful obedience to the openings of Truth, he became powerful in doctrine, and eminent in our Christian Discipline, in the promotion of which he was extensively useful; his judgment being sound and penetrating, his conversation edifying and instructive; being also endued with right qualifications to comfort the weak, strengthen the feeble-minded, and powerfully warn and reprove the unruly.

Much of his time was dedicated to the promotion of the cause of truth, and with the unity of Friends, he visited most of the meetings on this continent, and spent several years in religious labors among Friends, and others, in different parts of Europe; which, by accounts received, was truly edifying and acceptable.

After his return, he gradually declined in health, but was enabled to perform several visits to the neighboring meetings, when under great weakness of body, thereby manifesting a concern for the promulgation of the Gospel. At length, being confined to his chamber, he dropped many solid remarks, some of which were as follows: "As I have for many years past, been uneasy with the great pains and expense taken by Friends, as well as others, in making coffins to inter the dead, which appear to me superfluous and extravagant, my desire is that mine may be made of either pine or poplar, without ridge or moulding, but quite plain." Some time afterward, he informed that he had kept notes of his travels, for his own satisfaction, but had no desire they should be made public, and on looking over them, and re-

membering the gracious help he had experienced to discharge what appeared to be required of him, he had been encouraged to press forward; and though the remarks he sometimes made might appear to some as too censorious, yet he believed our Society, as well as others, suffered loss by a floating ministry, that hath a tendency to lead the mind from inward humble waiting upon the pure gift, and many could bear testimony that it had been his care, both by precept and example, to promote silent waiting, having often been much concerned on account of so many words amongst Friends.

In a time of great bodily weakness, he expressed a desire that soon after his change, Friends in Europe might be informed thereof, and his very affectionate love remembered to them, believing this language to be proper—"In my bonds and afflictions have I begotten you in the Gospel of our Lord, through Jesus Christ;" as many of them could testify that he had been instrumental, through mercy, in "turning them from darkness to light, and from under the power of Satan to serve the living God." "It was," said he, "the Lord's doing, and marvellous in mine eyes"—adding, "It is remarkable that my mind hath, for several days past, been much in Europe, and seemed to pass along to almost all the meetings I was at, remembering how it was with me at most of them." At another time, several friends coming into his room, he said, "I feel my mind covered with a degree of reverent thankfulness to the Lord for all his tender mercies to me, even from my youth; he has snatched me as a brand from the burning, and has been with me in heights and in depths, and

although it has pleased him to bring me down as into the valley of Achor, yet he has opened a door of hope from thence." Adding, "I feel the same degree of animating love for my friends that ever I did, but I have been led into a line that has cut me off from flattery and applause—yet I never found any true or solid peace in anything, but in being faithful to God and man;" and further said, he had a comfortable hope that when these slight afflictions were over, all would be well. At another time he lamented that any who had been favored, should become familiar with those who were enemies of the cross of Christ, as he saw a danger attending it, and of weakness ensuing.

After a time of great bodily affliction, a friend coming in, he said, "this has been a hard night and day so far, but I believe I shall not have many more, and it matters not how few, if I am but found of that happy number whose works have been such that they shall be pronounced blessed; but I find it to be a great work to be thoroughly sanctified in body, soul and spirit."

On taking leave of one of his sisters, (two others being present,) he said, "I esteem it a great favor, that I feel my mind much weaned from all things here below, and the natural part in me much subdued, yet I feel you near to me, not only in an outward relationship, but through the grace and goodness of the Lord, we have been united together in the one spirit, baptised with the same baptism, into the one body, and drank together of the same spiritual fountain."

At another time, a few Friends coming into his room, silence was experienced to cover with incomes of ten-

dering love for a short space; he then expressed that he often thought since he had lain there, though in great bodily pain and distress, that he had great cause to be thankful in feeling his mind in such a quiet, so resigned, and no ways anxious about the event; although at times it appeared a very awful thing to be placed in a state never more to change; yet at such times he said he felt an humble trust that he should be received into the place of rest and peace prepared for all the Lord's depending children—not for any merit of his, for all that he had done in promoting Truth and Righteousness in the earth, was the Lord's work. Adding, "we have been baptised together into the unity of the one spirit, which the world, and those who live in the spirit of it, know not."

The day before his departure, he said, "Those who put off the great and necessary work of the soul's salvation, and conclude it is time enough when on a sick bed, will find themselves much mistaken, unless it is through adorable mercy indeed."

An intimate friend taking leave of him, he expressed a love for Friends, and that he was thankful he felt it so; after repeating what directions he had given respecting his burial, he expressed a desire that the good hand that had been with him all his life long, might continue to be with him to the end;—which we believe was mercifully granted.

He quietly departed on the 7th of 5th month, 1792, in the 60th year of his age, and was interred on the 9th of the same, in Friends' burying-ground, in York Town, his corpse being attended by a large num-

ber of Friends and others, after which a solemn meeting was held.

Signed in and on behalf of our aforesaid meeting, by

ELI KIRK, *Clerk.*

The foregoing Testimony was read and approved in Warrington Quarterly Meeting, held the 26th of 8th month, 1793, and directed to be forwarded to the Meeting for Sufferings.

Signed in and on behalf of the Meeting,

JOEL WRIGHT, *Clerk.*

A Memorial from Westland Monthly Meeting, in Washington County, Pennsylvania, concerning WILLIAM WILSON.

HE was born in Kent County, in the State of Delaware, in the year 1739, and was received into membership with Friends at Duck Creek Monthly Meeting, where he continued until the year 1781, when he removed and settled with his family within the verge of a meeting held at Westland, being the only one then held west of the Alleghany mountains. He was, by certificate, well recommended to Hopewell Monthly Meeting, and a few years after, by that meeting appointed to the station of an Elder, in which he was preserved an example of plainness and humility.

He manifested a religious care for the support of good order among the few Friends then settled in these parts, and after meetings for Discipline were established, he

was very serviceable in them, which, with other meetings, he diligently attended, a good example, in bringing his family with him, careful not to let his outward affairs hinder him from what he believed to be his religious duty, yet was industrious and careful in providing for the necessary support of his family.

Towards the latter end of 6th month, 1795, he was taken ill of a nervous disorder, and on the 26th of the same month, (though through difficulty,) he attended Redstone Monthly Meeting, where he earnestly recommended Friends to faithfulness in the support of our Christian Discipline.

The like concern accompanied his mind the day following, at our own Monthly Meeting, which he was favored to sit, until the close, and was the last meeting he was enabled to attend, being soon after confined to his room.

To a few friends who came to see him on the 5th of 7th month, he expressed himself to the following import: "Whether I am to be taken from you at this time, or not, I cannot tell; nor is it any concern to me; all seems quiet and easy, unless I am deceived; and I hope my Master will be so kind as not to let me be deceived. As I have passed some of the late wearisome nights, I have been looking over some of the past actions of my life, and the situation of many of my friends, and I think I have been favored to see the states of some more clear than ever I did in all my life; and oh! the world seems to have a greater hold on our Society than anything else; the unprofitable pursuit and desire after its wealth and treasures, does sorrowfully obstruct

the growth and progress of true religion in some, especially those who are favored with the brightest talents." Some time after, several others coming in, his son asked him whether he thought so much company hurt him; he replied, "I don't know that it does much, if Friends keep still and quiet, according to the nature of the occasion; I have often thought how careful Friends should be in such cases, yet there is a use to the poor afflicted spirit, in Friends going to see one another in their afflictions." He was preserved in great composure and quietude of mind, plainly evidencing that the thoughts of death, which he apprehended was approaching, was no terror to him, being often favored to communicate suitable advice and counsel to those who visited him, showing that the ardor of his mind for the welfare of his fellow-creatures, was unabated in this awful season.

On the 8th of the aforesaid month, he appeared particularly concerned for his children, and towards evening, having them collected, had a solid opportunity with them, earnestly desiring that they might be preserved within the bounds of true moderation and plainness, submitting to the Gospel order of our Society, as Truth requires; with much suitable advice for their present and future welfare; at the close taking a solemn farewell;—and then said to an affectionate sister who attended him: "I have done—done with this world, and feel perfectly easy."

The night following, through the severity of the disorder, he became somewhat delirious, and growing gradually weaker, continued much in a child-like state

until the morning of the 15th, when he quietly departed this life, in the 56th year of his age, and on the 16th, was interred in Friends' burying-ground, at Westland.

Given forth by our aforesaid Meeting, held the 22d of 8th month, 1795, and signed on behalf thereof, by

THOMAS FARQUHAR, *Clerk.*

The above Memorial being produced to Fairfax Quarterly Meeting, held the 5th of 10th month, 1795, was read, and upon deliberation, was approved and directed to be signed on behalf of said meeting, and forwarded.

JAMES MOORE, *Clerk.*

A Testimony from Monallan Monthly Meeting, in Pennsylvania, concerning our beloved friend, ISAAC EVERITT, *deceased.*

HE was born in Nottingham, Chester County, Pennsylvania, the 17th day of 12th month, 1737; and removed, when young, with his parents, who settled about twelve miles from Pipe Creek Meeting, in Maryland, which Meeting he, through considerable difficulty, attended, often going on foot, and underwent some very close trials and exercises of mind, on a religious account, but being preserved in a good degree faithful to the dis coveries of light, he became a conqueror through faitl In the year 1761, being entered into a married he removed and settled within the verge of Hu Meeting, now a branch of this Meeting, whe

sided until his decease. About the 20th year of his age, he appeared in the ministry, and abiding under the humbling baptisms of Christ, he experienced a growth, until he became an eminent minister of the Gospel; being, like the good Scribe, frequently enabled to bring forth out of the treasury, things new and old; in the exercise of his gift, he was often favored to speak to the states of others, in a very instructive and edifying manner.

He was truly serviceable in our meetings for Discipline, carefully manifesting a disposition not to prefer his own judgment to that of his friends. From his youth, his steady and exemplary conduct in the attendance of our religious meetings, was highly worthy of imitation.

He several times, with the concurrence of his brethren at home, visited most of the meetings of Friends in Pennsylvania, and a considerable number of those in Maryland and Virginia; and in the years 1789 and 1790, he performed a religious visit to Friends in the New England States, and that of New York; and about a year before his decease, he visited the meetings of Friends in the Jerseys, and some of those in New York, producing, at his return from these visits, accounts from Friends, expressive of his labors among them having been to general satisfaction.

For several years of the latter part of his life, he labored under various bodily infirmities, which made travelling very afflictive; and in the latter end of 7th month last, was taken with a complicated disorder, which settling on his lungs, rendered him incapable of

much communication, but appeared through the course of his sickness, to be favored with a quiet mind, entirely resigned—manifesting no anxiety concerning the event. He several times before he was taken with his last illness, expressed, that he believed his day's work was nearly done; and a few days before his departure, said that his will was taken away, and that he had no desire to be raised again.

He quietly departed this life, on the 4th of 8th month, in the year 1801, aged about 64 years—a minister about 44—and was interred in Friends' burying-ground, at Huntingdon, the 5th of the same—after which a solemn meeting was held.

Signed by direction and on behalf of our aforesaid Meeting, held the 19th of 5th month, 1802.

ISAAC PEARSON, *Clerk.*

The foregoing Testimony being read in our Quarterly Meeting, held at Warrington the 23d of 8th month, 1802, was approved and signed in and on behalf thereof, by

AMOS FARQUHAR, *Clerk.*

A Testimony from Hopewell Monthly Meeting, concerning our esteemed friend, MARTHA MENDENHALL,

SHE was born the 14th of 2d month,
called to the work of the ministry in the 1
her age, being diligent in the at
ings, both for Worship and Discipli

tentive to the pointings of Truth ; in the exercise of her gift, she became an able minister of the Gospel, and sometimes visited the meetings of Friends in other parts of this continent. She was often enabled in the decline of life, and even about a week before her departure, to communicate to the consolation of those present, her testimony being sound and edifying. She was a tender parent, a nursing mother in Israel, being humble and meek in deportment, she was beloved by most who knew her. Her illness was short, in which she several times expressed her desire to be unclothed of mortality, and that she was satisfied she had not her day's work to do. A few moments before her departure, she was heard to say, "This is the happiest day I ever experienced ; now, Father, thou art come ; I have been looking for thee all this day"—then quietly departed this life, on the 28th day of 10th month, 1794, in the 82d year of her age—a minister about 62 years—and was next day interred in Friends' burying-ground at Tuscarora.

Signed in and on behalf of the above Meeting, held by appointment the 25th of 9th month, 1797.

JAMES MENDENHALL, *Clerk at this time.*
PHEBE STEER, *Clerk.*

The within Memorial was read and approved in our Quarterly Meeting, held at Fairfax, the 2d day of 10th month, 1797.

Signed by order thereof,

JAMES MOORE, *Clerk.*

Some account of the last sickness, expressions and death, of RUTH WALTON, *wife of Benjamin Walton, of Pike Run Township, Washington County, and State of Pennsylvania.*

SHE was confined about six months, with a complication of painful disorders, which she endeavored to bear with patience. In the forepart of her sickness, she expressed to some friends, who had a favored opportunity with her and family, a concern which had often been on her mind, and especially of late, that Friends might transact their Church business in the life, and avoid all forms that did not add weight to the cause; and she was particularly exercised about the manner of some Preparative Meetings answering the queries, which she thought was in too easy, formal a way, and the meeting did not get down into a close inspection of its state; so that where deficiencies were found, care might be taken to have them removed.

She in an affectionate manner, expressed to her husband, a few weeks before her death, that she thought her stay with him would not be long; and that she had found it to be a great thing to be wholly weaned from the world; yet she fully believed that when she went, she should go in innocency.

She manifested a care during her confinement, not to express more of her state of mind, or assurance of future peace, than she sensibly felt; though when inquired of, she gave full satisfaction in that respect, in a modest way.

She dictated a letter to such of her children who were

married, and settled at a distance, wherein she manifested a desire, that their affections might be so weaned from the things of time, as to make suitable preparation for eternity; and that they might attend to this important business whilst in health, and be ready to wait on the pains of the body, when brought to such a time as had then fallen to her lot.

She was very much concerned for her children who were unmarried; tenderly and pressingly exhorting them to plainness and sobriety. Her care was not altogether confined to her own; but she took opportunities to communicate to others, what impressed her mind concerning them.

At one time, she had her present children called to her, and expressed to them, and several other friends, to the following import, which she afterwards desired might be spread amongst Friends, viz:—

"Having my mind gathered inward, and viewing time near and close, and eternity at hand, I heard a voice intelligible to mine inward ear, saying, call in thy sons and thy daughters, and tell them I have no pleasure in prodigal sons and daughters, or haughty sons and daughters; tell them that I loath all these; and the cause appeared plain to my understanding, why they were called prodigal, and haughty sons and daughters; and it was thus said—they run on in their own wills, and do not ask counsel of me, nor of them whom I have placed as counsellors; but have chosen their own ways, and run out into the vain and foolish fashions of the world, the sons in their prodigal dress, and the daughters in their short waists, and round head-dress; these things

I feel the Lord's controversy to be against; these things have lain heavy on my mind for several days, but through the Lord's tender mercy, I have been abilitated to relieve my mind towards my dear children, now present; but I feel the concern to extend further, having observed with sorrow of heart, Friends' children pursuing the vanity of dress, and some of the dear babes trained up in it; for these things my heart mourns. Oh! parents, what are you about? Know assuredly, that inquisition for blood will be made; what will you answer the Lord when it is demanded of you, what have you done with those tender lambs committed to your care? I desire that every class may be aroused to consider these things, that they may know what they shall answer when they are called to an account, and in a particular manner, the Elders, and all the watchmen and watchwomen to whom the care of the flock is committed. Oh! saith my soul, that you, through a faithful discharge of duty, may render up your accounts with joy, and not with grief."

She departed this life (we believe) in a sweet frame of mind, the 2d of 6th month, 1805, in the 61st year of her age, and was interred in Friends' graveyard, at Pike Run, after which a solemn meeting was held.

Signed on behalf of Westland Monthly Meeting, held the 24th of 8th month, 1805, by

THOMAS FARQUHAR, *Clerk.*

At Redstone Quarterly Meeting, held at Westland, the 2d day of 9th month, 1805, the above Memorial

was read, approved, and directed to be forwarded to the Meeting for Sufferings.

Signed on behalf of said Meeting, by

THOMAS FARQUHAR, *Clerk.*

A Testimony from Pipe Creek Monthly Meeting, in Maryland, held the 16th of 8th month, 1806, concerning our esteemed friend, ANTHONY POULTNEY, *deceased.*

HE was a steady, exemplary Elder, a meek and peaceable man, who had rather suffer wrong than contend for worldly interest; much concerned for the promotion of the cause of Truth and Righteousness in the earth; a worthy example of Christian patience, under many years of great bodily affliction; remarkable in attention to, and sympathy with the sick and afflicted, and very tender and humane to the animal creation.

He departed this life the 25th of 7th month, 1805, aged about 53 years.

Signed on behalf of our said Meeting, by

THOMAS RUSSEL, *Clerk.*

Read and approved at Warrington Quarterly Meeting, held the 25th of 8th month, 1806.

Signed by order of said Meeting, by

ISAAC PEARSON, *Clerk.*

The Memorial of Indian Spring Monthly Meeting, concerning MARY BROOKE, *deceased.*

THIS our beloved friend, was born near Monocacy, in Maryland, in the year 1734. She was very early deprived of the advantages of parental guardianship, and instruction, by the decease of her parents; but seeking to become acquainted with the teachings of Him who is declared by the royal Psalmist, to be the "Father of the fatherless," she found him to be indeed her "Helper;" so that when young, she witnessed, to her inexpressible comfort, many precious seasons of Divine communion, particularly between the ages of eighteen and twenty-one years, most of which time she resided in North Carolina, where she encountered great difficulties and hardships in getting to the meetings of Friends. These seasons of favor and confirmation, she has been heard in her advanced age, pathetically and gratefully to commemorate in her public addresses to the youth. Returning from Carolina to Monocacy, about her 21st year, she very soon afterwards appeared in the ministry, to the satisfaction of her friends; and in her 24th year, in company with Sarah Janney, John Hough, and her brother William Matthews, performed an acceptable religious visit to all the families constituting Fairfax Monthly Meeting, at that time very large, and the members widely dispersed. In the same year, she was married to Roger Brooke, of Sandy Spring Particular Meeting, in Maryland, where she continued to reside the remainder of her life. For several years after her marriage, her services in the ministry were

confined principally within the limits of the Quarterly Meeting to which she belonged, though she occasionally visited some other meetings in Maryland, Virginia and Pennsylvania. During the revolutionary war, she experienced many very trying seasons, which she was favored to pass through with such a degree of prudence and patient resignation, as obtained the respect and admiration of her friends and acquaintances. Nearly the whole of this period, her lips were sealed as to ministerial service; but after these proving dispensations had passed over, her public appearances again became frequent, to the great satisfaction of her friends; sometimes visited neighboring meetings—and in the year 1793, in company with her sister, Margaret Elgar, she visited most of the meetings in Virginia, and shortly after, with the same friend, nearly all the meetings of Friends in New Jersey, and a considerable number in the States of New York and Pennsylvania. She was afterwards engaged in visiting the families of Friends composing Baltimore and Fairfax Monthly Meetings. The endorsements on the certificates and minutes, which she obtained for these purposes, uniformly expressed the satisfaction of the visited, with her Gospel labors.

As to our own knowledge of her qualifications as a minister, we may say, that her communications were seldom large, but the matter generally appropriate, and the delivery thereof accompanied with such life and sweetness, as rendered her appearance both impressive and acceptable. The tenor of her life also demonstrated, that she did not place her exclusive reliance on precept and theory, for inculcating the interesting truths of the

Gospel, but was careful to adorn the doctrines she delivered, by a strict adherence to the practical duties of religion, and to support a conduct correspondent with her profession, by which she became a shining example to the Christian traveller.

The influence of religion on her temper, which produced an innocent cheerfulness in her life and conversation, greatly endeared her to a large circle of acquaintance, and in a particular manner to her own family, in the management of which, she eminently possessed the desirable talent of so blending authority with endearment, as in a good degree to restrain their wanderings, while she secured their affections, whereby she so entirely obtained the confidence of her offspring, that from their youth even to advanced age, her society was to them an enjoyment, her breast the repository of their secrets, and her advice their resource in difficulties.

We believe few have performed the pilgrimage of life, who have more amply discharged their several duties to their Maker, to their families, and to their fellow-creatures at large, from youth to old age, than this much endeared friend; and having, as we believe, "fought the good fight," she has now finished her course, and we doubt not, has received a crown of righteousness. May this consideration prove an incitement to us, who are yet permitted to remain on the stage of action, so to imitate her example, walking "by the same rule," and minding "the same things," that we also may, in the end, look with humble confidence to the same Divine source for an everlasting reward. She departed this

life, after a short but painful illness, in great resignation, the 25th day of 4th month, 1808, in the 73d year of her age, and was interred in Friends' burying-ground at Sandy Spring, the 26th day of the same month.

Signed on behalf of Indian Spring Monthly Meeting, held at Sandy Spring, the 21st day of 4th month, 1809, by

ROGER BROOKE,
DEBORAH THOMAS, } *Clerks.*

Read and approved at Baltimore Quarterly Meeting, held the 8th of 5th month, 1809, and signed on behalf thereof.

WILLIAM KENWORTHY,
ESTHER TOWNSEND, } *Clerks.*

A Testimony of Miami Quarterly Meeting, in the State of Ohio, concerning JOHN SIMPSON, *deceased.*

As the evening of the day of this our beloved friend, was closed, in this part of the country, we apprehended it proper for us to give some account of his labors and services, during the short period of his residence within the limits of this Quarter.

After his arrival among us, in 8th month, 1810, and until nearly the conclusion of the following winter, he attended many meetings among Friends, and also appointed meetings among other people, wherein he was made a channel through which flowed freely much salutary counsel and encouragement. In the 3d month following, he was taken with a severe illness, but re-

covered so as to be enabled to attend our Quarterly Meeting in 5th month, though under considerable bodily indisposition. On first day night, the 16th of 6th month, he uttered the following supplication: "Most Righteous Father, thou knowest that a tried remnant yet continue to love thee more than all things; be pleased, therefore, to go with them and support them through the heights and through the depths, and the many trials that may be allotted to their portion. And enable them, O righteous Father, in every dispensation of thy love, in the sincerity of their hearts to ascribe unto thee, the honor and the glory, forever and forevermore."

His spirit was often engaged in prayer for the youth, once in particular, "that the Heavenly Father would be pleased to pour out of his Spirit upon sons, and upon daughters." And often invited those about him to come with him into the house of prayer, and pray with him and for him. A few days before his decease, he desired the following Testimony to be taken down in writing, and spread among Friends, as his last legacy. He remarked, that the nearer he drew to the close of his life, the plainer he saw, and the clearer evidence he had, that one of the greatest deceptions upon mankind, was the persuasion that they could be Christians without spiritual baptism; and it was his earnest desire that they might not be deceived, but be willing to endure the baptism of Christ; frequently repeating, "there is no other way, there is no other way."

He often expressed that he had great peace of mind in having been obedient to what he believed to be his

Heavenly Father's will in coming to this Western country to finish his work; that it crowned his evening with joy, though it tended to lay his body far from his near and dear connexions, to which he was resigned; that he was glad he had returned to Waynesville, for he felt himself among his friends; frequently saying, "I feel like one that has done his day's work. I have fought the good fight, and all is well—dust must return to dust."

About half-past 12 o'clock on the morning of the 30th of 8th month, 1811, he quietly departed this life; and on the morning of the 1st of 9th month, his body, attended by a large number of Friends, and others, was interred in Friends' burying-ground, at Waynesville, with a solemnity suitable to the occasion.

Signed in and on behalf of the aforesaid Meeting, held the 9th of 5th month, 1812, by

BENJAMIN HOPKINS, *Clerk.*

A Testimony from Gunpowder Monthly Meeting, in Maryland, concerning our friend and Elder in the Church, WILLIAM AMOS, *deceased.*

THIS our dearly beloved friend, was born about the 1st of 3d month, 1717, old style, and educated a member of the Episcopal Church. At the age of nineteen years, it appears he was an officer in the militia, but whilst in that station, it was, through Divine mercy, opened to his understanding, that the kingdom of Christ

was a peaceable kingdom; he, therefore, not conferring with flesh and blood, became obedient to the heavenly vision, and resigned his office.

His understanding being enlightened to behold the emptiness of all outward forms and ceremonies in religious worship, he was often led into silent retirement; and apprehending his mind to be drawn to a certain place, then a forest, for the purpose of retirement on the first day of the week, he yielded thereto, and on the way was led to call on two others in his neighborhood, and invite them to accompany him—they consented, and continued regularly to meet with him; in about six weeks, their number increased to nine persons.

About this time, apprehending that they were united in faith and principle, with the profession of Friends, they concluded to apply to the Gunpowder Monthly Meeting, to be taken under its notice. They were received into membership by that Meeting, and a meeting house built, and a meeting settled by the name of Little Falls, where they had at first assembled. Before he had any acquaintance with Friends, he was summoned as a witness, and required to take an oath, when he found himself constrained to refuse, notwithstanding heavy penalties were threatened as the consequence; yet, being enabled patiently and steadfastly to bear his testimony, he was, after some time, discharged.

In process of time, he also saw the inconsistency of supporting a ministry by hire; and at one time stood almost, if not quite, alone in those parts, in refusing to pay the tax imposed for that purpose; and although this testimony exposed him to some close trials and suf-

ferings, yet he appears to have faithfully maintained his integrity.

He was also a zealous advocate in the cause of the oppressed descendants of the Africans, and one of the first to liberate those in his possession; and after making this sacrifice to justice, labored in much love and tenderness to induce others to do likewise.

Soon after he was received into membership, from the flowing of love and good will in his heart, he felt an engagement to impress his mind to invite others to become partakers of that inheritance which at times he had to experience in retirement; often setting forth the benefits which attended those who humbly waited on the Lord. And as he grew in years, he grew in his gift, and became an able minister, it being evident that his love for the eternal good of mankind, increased with his years; often repeating in his public Testimonies, that song of the angels to the shepherds, "Glory to God in the highest, on earth peace, good will towards men." Thus living in near unity with his friends, he was much employed in the service of the Church, and truly helpful therein.

Having earnestly labored for the good of his fellow-creatures, he often expressed the ardent desire of his mind to turn men from darkness to light, and from the power of Satan unto God; being himself an example of meekness, resignation, piety, benevolence and charity, whereby he secured the general esteem and good will of those who knew him.

At the burial of his wife, which was but a few days before his departure, when a number of his friends and

neighbors were assembled on that occasion, as he lay on his bed, he delivered an awakening testimony, calling their attention in the most pressing and moving manner, to consider their latter end, that the joy of acceptance might be their consolation; saying to a friend who inquired how he was, "my greatest desire is to be with my dear and suffering Lord."

Thus our beloved friend, during the course of a very long life, continued to support the various testimonies which he was called to bear, to the edification and encouragement of many.

He departed this life on the 26th day of 2d month, 1814, and was gathered as a shock of corn fully ripe, in the 97th year of his age, having been a minister about 70 years; and was decently interred in the family burying-place, attended by a large number of his friends and neighbors.

Signed the 27th of 9th month, 1815, on behalf of the meeting aforesaid, by

THOMAS SCOTT, *Clerk at this time.*

The foregoing Memorial was read and approved in our Quarterly Meeting, held at Baltimore the 5th of 8th month, 1816.

Signed on behalf thereof,

PHILIP E. THOMAS, *Clerk.*

A Memorial from Monallan Monthly Meeting, in Pennsylvania, concerning ABEL THOMAS.

As Memorials of the faithful, when deceased, may afford encouragement to survivors to follow their pious examples, we are engaged to give this short Testimony concerning our esteemed friend, Abel Thomas.

He removed with his family, and settled within the verge of this meeting, in the year 1801, being by Exeter Monthly Meeting, recommended a Minister, in which station he labored as a faithful servant of Jesus Christ; and having been taught in the school of Christ, he was often favored, like the good Scribe, to bring forth out of the treasury, things both "new and old"—and under the influence of his Heavenly Master, was enabled to preach the Gospel; "not with enticing words of man's wisdom, but in demonstration of the spirit, and of power,"—appearing cautious not to presume to speak without assurance of necessity being laid upon him. He was often made willing to travel in truth's service, and visited nearly all the meetings of Friends on this continent. Towards the latter part of his time, like one industriously engaged to perform his allotted portion of labor, he seldom missed one year without being out on a religious visit, evincing great firmness and perseverance in travelling, when he believed it was required of him.

He mentioned to a friend several months before his decease, that he believed his time in this world was nearly over; and a few days after his return from his last journey, he was confined at home, having been for

several years previous, increasingly afflicted with acute bodily pain, which he bore with becoming patience. During his last sickness, when capable of rational conversation, he uttered some weighty remarks.

At one time, in conversation with some friends in regard to the probability of his continuing here, he said: "The language that has run through my mind for some time past, has been, that by and by, I shall see that peaceful shore, when I shall be no more troubled." And on taking leave of a friend, he said: "I am in great pain, and desire to be remembered by Friends, not as a forsaken soul, but as one that has hope in Jesus Christ."

He quietly departed this life, at his own habitation, the 21st day of 3d month, 1816, in the 79th year of his age.

Signed on behalf of the aforesaid Meeting, held the 22d day of 8th month, 1816.

WILLIAM WRIGHT,
HANNAH GARRETSON, } *Clerks.*

Read in and approved by Warrington Quarterly Meeting, held the 26th of 8th month, 1816.

ISRAEL HOWELL, *Clerk.*

A Memorial concerning HANNAH LITLE, *deceased.*

THE circumstances attending the removal of our valued friend, Hannah Litle, from this life, having furnished evidence (in addition to a cloud of witnesses

who have gone before her) of the all-sufficient power of redeeming love, we are induced, for the benefit of survivors, to give some account of her deportment and usefulness, during her residence within the verge of Indian Spring Monthly Meeting.

In the year 1800, she removed with her husband and six small children, from Philadelphia to the City of Washington, where there was no meeting, and but very few members of our Society. Her exertions to attend such meetings as were within her reach, and the practice at other times, of collecting her children into silent waiting on the first day of the week, we have no doubt, were attended with a blessing—and after a few years, a meeting was indulged, and ultimately established in Washington.

About this time, she first appeared in the ministry; her communications were frequently short, but generally sound and acceptable; and although her ministerial labors were principally confined within the limits of the Yearly Meeting of which she was a member, yet the humility with which her gift was exercised, endeared her to many amongst us, and contributed to enlarge her capacity for usefulness in the church.

In turning our attention to a view of some other features of the Christian character, as exemplified in this our dear friend, her usefulness among the sick and afflicted was strikingly conspicuous. Her experience of the sustaining influence of religion, and a just estimate of the efficacy of a dependence upon its divine author, rendered her company and services peculiarly acceptable, as she was able to enter into sympathy with

the suffering and afflicted, and to administer appropriate consolation to their conditions. And whilst discharging these interesting services, opportunities were afforded for diffusing a knowledge of our principles, among an extensive circle of acquaintances, composed of the various ranks of the people with whom she associated; and it is believed, that the degree of faithfulness with which she was enabled to support the testimonies which our Society profess, added much to the place she occupied in the minds of those who were not in membership with us.

Though encompassed with many difficulties, she was favored to raise her children in a religious and circumspect manner, and to impress their understandings with the unspeakable importance of an early and devoted attention to the dictates of the principle of truth in their own minds.

As a human being, surrounded with those infirmities to which all are liable, we are not disposed to portray her character as having been without its frailties. Her own estimate of it was far different, as may be evinced by the following extract from one of her letters, written to a friend in the early part of her last illness:—"The end appears to be nigh, and the consideration that the talent, small as it is, has not been faithfully occupied, solemnly occurs." But as this impression (the obvious effect of the power of redemption) tended to humble her mind, she became sensible of an increase of the peaceable pursuits of righteousness, and was enabled to commemorate, with reverent thankfulness, the great and unmerited favors which had been dispensed to her —

saying, "how much has been done for me! so much quietude of mind, accompanied with an expectation that I might soon pass away; but there is more suffering for me—I seem to have got back into the world."

The time of Yearly Meeting having arrived, she appeared cheered with the prospect of seeing again many friends to whom she was affectionately attached; and said, there seemed to be something which bound her to this world until the Yearly Meeting was over. In the course of that week, several visits were made to her, to mutual comfort; the result of one of these we feel disposed to recite. A remark was made to her by a friend, that it was an unspeakable favor that her mind was preserved in so much quietude and resignation, under the solemn circumstances in which she then was. Upon which she said, "My heart bows in humble gratitude to the great source of everlasting goodness, for the present and many past favors which have been vouchsafed to me, a poor, feeble worm of the dust, in that he not only condescends to visit me by his faithful and favored servants, but that day by day I am enabled to experience the sustaining presence of his all-preserving power upon my spirit." Some days after this, when her sufferings were increased by the progress of the disease, she said, "I don't see to the end, and I have no business to see it"—and very soon added, "Oh! how solemn is the view, and yet how quiet—I am afraid of insensibility." On the succeeding evening, to a young woman who visited her, she very appropriately addressed an affectionate admonition, to shun the paths of folly and vanity, and to prepare for such a time as

she then experienced; she concluded with these expressions: "When I look towards death, there is no sting, but joy and gladness forever more."

When under the pressure of great bodily suffering, she frequently expressed a fear of becoming impatient, yet uniformly manifested a humble submission and acquiescence with the divine will. We may conclude with saying, that as the solomn close drew near, not only "the peaceable fruits of righteousness were seen," but we trust that "quietness and assurance forever" became her precious possession. She was perfectly collected and sensible to the last; and departed this life in the city of Baltimore, the 6th of 11th month, 1817, in the 60th year of her age; and was interred in Friends' burying-ground, the burial being attended by a large number of Friends and others.

Signed in and on behalf of Indian Spring Monthly Meeting, held at Sandy Spring, the 17th of 4th month, 1818.

THOMAS P. STABLER,
ANNA THOMAS, } *Clerks.*

Read and approved in Baltimore Quarterly Meeting, 11th of 5th month, 1818, and signed by direction and on behalf thereof.

PHILIP E. THOMAS,
GRACE KNOX, } *Clerks.*

A Testimony from Hopewell Monthly Meeting, revised by Fairfax Quarterly Meeting, concerning JAMES MENDENHALL.

THIS our beloved friend was born within the verge of this meeting, on the 10th day of 12th month, 1751. In his youth he manifested an amiable disposition, but as he advanced in age, the fascinating and delusive enjoyments of time, with the prospects of pleasure from the indulgence of his passions, had the usual effect upon his inexperienced mind, and led him in some degree from the path of innocence. But his course was early arrested by an attention to the quickening influences of divine power upon his own heart. These gave him not only a true perception of the source from which alone real happiness can be derived, but effectually persuaded him to dedicate himself to it, and to forsake those pursuits which he was enabled clearly to discern were no more than "lying vanities"—promising enjoyments they could not give, because of their impure, transitory and unsubstantial nature.

About the 25th year of his age, he appeared as a minister, to the satisfaction of his friends. In this department of religious service, his communications were sound and edifying—plain, persuasive, and without affectation. He was eminently qualified as a laborer in the discipline of the church, and in this sphere of engagement, his services will long be remembered in all those meetings of which he was a member; and wherein he diligently exerted himself as a mild, yet zealous advocate for good order, and an able counsellor in rela-

tion to the concerns of righteousness. Nor were his useful efforts restricted to the bounds of our own Society:—he was attentive also to discharge the obligations of Christian duty to his neighbors—as helper in their necessities — a peace-maker, and friendly adviser in their difficulties. He several times travelled to a considerable extent in the work of the ministry; and upon his return, produced satisfactory accounts that his gospel labors among his brethren had been acceptable.

His last illness was of a nervous kind; and though the usual evidences of the vigor and comprehensiveness of his mind, were from its commencement, much impaired by it, he retained those marks of innocence which, as they are the effects of the divine government, furnish a well-grounded hope that his spirit was prepared, upon the dissolution of its earthly tabernacle, to be admitted among "the general assembly and church of the first born, which are written in Heaven."

He deceased on the 25th day of 8th month, 1816, aged about 65 years—a minister nearly forty years.

Signed on behalf of the Monthly Meeting of Hopewell (in Virginia), held the 7th day of 8th month, 1817.

JACOB REES, *Clerk.*

A Testimony from Goose Creek Monthly Meeting, concerning HANNAH JANNEY.

OUR much beloved friend Hannah Janney, was born of English parents, soon after their arrival in Philadelphia, and was brought up in that city. After her

marriage, she removed with her husband to Virginia, and settled near the place where this meeting is now held. Being concerned for the promotion of the cause of truth, she was put into the station of an Elder, early in life. In plainness and moderation she was a good example, and diligent in the attendance of meetings; careful also to take her children and family with her; and often in the language of affection, to invite her friends to a due discharge of that important and interesting duty.

It was frequently her lot to be united with others in visiting the families of Friends, and though a woman of few words, she was well qualified to sympathise with those engaged in the ministry; and as occasions appeared to require, to lend a hand of help, and administer a word of encouragement to the humble traveller. We believe it may truly be said, that her "adorning was that of a meek and quiet spirit," and that as "a mother in Israel," it was her earnest concern to watch over the flock and family, for good. For some years before her decease, her advanced age and growing infirmities prevented her getting to meeting; but on the return of those of the family who went, she would frequently inquire whether they had been favored with a good meeting.

During her last illness, which continued about six weeks, she was remarkably calm and quiet, and made but little complaint either of pain or sickness. She appeared to retain her religious sensibility to the last, and would frequently offer "praises to the fountain of divine for the many favors conferred on her, a

poor unworthy creature." In reply to being asked how she was, she often observed, that "she felt sweet composure to surround her, and nothing but love to cover her heart." Her mind appeared at times to abound with love to the author of all good, that she could not to the full express the glow of satisfaction with which she was favored, otherwise than by breaking forth in "praises to her Creator." To a friend who came into the room a few days before her decease, she said, "I am glad to see thee, this has been a blessed morning: peace and glory appear to be shining around me." To another friend she said, "Mind that precious gift; be faithful to it, and do not leave it."

After she was deprived (through infirmities) of the power of attending meetings, she would often say, "it was a great consolation to her, now in the decline of life, that she had been faithful in the attendance of meetings, when ability of body was afforded." She often said "that she had passed through various trials and exercises in life; and frequently had to recur to the promise of our blessed Saviour, that though in this world we shall have tribulation, in him we may have peace: which she had experienced to be verified." She was very desirous to be fully given up, as to adopt the language, "Thy will, and not mine, be done; that if she could but be favored, when time here to her should be no more, to have an admittance into the glorious mansions of everlasting rest and peace, the end would crown all."

Her weakness gradually increasing, she came to a peaceful close, and quietly departed this life, on the

f 2d month, 1818, in the 93d year of her age, and ne day following was interred in Friends' burying ground at Goose Creek.

Signed by direction of the meeting, held the 30th of 7th month, 1818.

AMOS GIBSON, } *Clerks.*
JANE JANNEY, }

A Memorial of the Monthly Meeting of Baltimore, for the western district, concerning ELIZABETH GILLINGHAM.

OUR deceased friend, Elizabeth Gillingham, was born at Elkridge, a few miles from the City of Baltimore, on the 19th of 8th month, 1761. She was the daughter of William Hayward, a valuable minister of the Society of Friends, to whose tender and religious care, much of that circumspection which marked her conduct through life, may, no doubt, be attributed.

The following testimony delivered during her last illness, evinces her early concern to lay hold on eternal life. "I can recollect, when very young, how I desired to render up unto the Lord the first fruits of my life, and not to make Him an offering of the refuse only." And in one of her addresses to her heavenly Father, she said, "I have delighted in thy law, ever since I was a child. I have feared thee, ever since I knew there was such a Being."

In the year 1786, she was married to James Gillingham. In the management of her household affairs, and in her furniture and dress, she was plain and ex-

emplary; often lamenting the wide departure from humility and self-denial observable in many who profess to be the followers of Christ. Some years after marriage she was, with the unity of her friends, appointed an Elder, in which station she continued until her death.

Her mind was deeply interested on the important subject of education; she thought it great presumption in parents to indulge their children in undue liberties, in expectation that Divine grace would restore them, after they had run their career of pleasure; she was a tender and affectionate mother, careful to guard her children against a familiar intercourse with the world, which she viewed as always dangerous and often subversive of religious principles.

The disease which terminated her life was a cancer of the breast, the first symptoms of which made their appearance about the end of 3d month, 1817. A surgical operation, which she bore with Christian fortitude, was shortly after performed; this proving unsuccessful, she was subjected to a lingering and painful disease, during the progress of which, so eminently was she favored with resignation to the Divine will, that in the midst of excruciating pains, she often cried out, "Lord, thou doest all things well; when I feel the incomes of thy divine love, how light it makes all my afflictions." The strength and virulence of the disorder increasing, she looked with awfulness, but without dismay, to the period of dissolution, saying, "death has no terrors."

The following are selected from the many expressions uttered by her in the course of her sickness: — To some

sympathising friends who visited her, she said, "It is the most desirable state to which we can attain, to be able to say in the truth, 'thy will be done,' this is what I strive to arrive at." In her afflictions she recognised the hand of a merciful Father, and desired that the sufferings which were intended for her sanctification, might not be spared, but that the designs of the Almighty respecting her might be accomplished; in a season of deep exercise she prayed, "O Lord, touch my lips with a live coal from thy holy altar, that I may speak of thee; if thou hast anything for me to do, be pleased to manifest it. I have loved thy law; thou hast followed me all my life long, what shall I render unto thee for thy mercies? I thank thee that thou hast opened my mouth to speak of thy wonderful works and deliverances."

At another time, "Thanksgiving and praise, honor and high renown be unto thee, O Father, who art worthy of all, I render thee thanks for this affliction; though the suffering has been great, thou knowest that I have not murmured; grant me one of the lowest mansions in thy kingdom, if I be found worthy." Under a humbling sense of the necessity of a close attention to divine directions, she said, "Oh! what an excellent thing it is to wait for the Lord, to know when he is pleased to open, and when to withhold the spring of life; he is a God of order, and not of confusion; and that which he does not put forth, will not profit the people. I have had a view of the beautiful order that was established among his people formerly, in their journeying; they had a pillar of cloud to direct them by day, and a

pillar of fire by night; and when the cloud abode upon the tabernacle, they journeyed not, but when the cloud was taken up they journeyed. Oh! may we be willing, when the cloud rests upon the tabernacle, to remain within our tents."

While laboring under great difficulty of breathing, she said, "My sufferings are very great, but how light when compared to those of the Lamb of God, who suffered for us, when the sweat dropped from him, as it were great drops of blood, when he cried out, My God! my God! why hast thou forsaken me!" At another time after a season of deep suffering she uttered the following, "O Father! thou hast granted me a renewal of thy love, thou hast replenished my soul with a fresh visitation; praises be unto thee, thou Holy One! O Lord! all is thine; I offer up all unto thee, I cast all my cares upon thee." Several days before her close she expressed her belief that she should enter into everlasting rest, and said that though the time of her departure might not be very near, she wished the present to be a parting season with all her family: she then took a solemn farewell, in the Lord, of each of them, earnestly offering up her intercessions for them, at that throne to which she appeared to have gained so near an access. She still continued occasionally, as her rapidly declining strength would permit, to deliver many precious testimonies, furnishing comfortable evidence to those around her, that while the natural life was gradually decaying, the spiritual life was daily acquiring renewed strength.

The day preceding her decease she said with com-

posure, "Come, Lord Jesus! come quickly, I am ready and willing. Thou, O Father! hast prepared me for it; I have nothing to do but to die." Some time after she said, "I am afraid that I am too anxious to go; if the Lord see meet to try me yet more, his blessed will be done." The next day, feeling the approach of death, she said, "Thy will be done." A few minutes before she expired she appeared to be engaged in prayer, and was distinctly heard to utter these words, "Come, Lord Jesus, come;" then looking around on her children she said "farewell;" and quietly departed, on the 22d day of first month, 1819, in the 58th year of her age, and we have no doubt entered into the rest prepared for the righteous. The day following she was interred in Friends' burying-ground in the City of Baltimore.

Approved by the Monthly Meeting of Baltimore for the Western district, held the 7th day of 4th month, 1820, and signed by direction and on behalf thereof, by

ANDREW ELLICOTT, } *Clerks.*
HANNAH TALBOT, }

Approved by Baltimore Quarterly Meeting, held the 8th of 5th month, 1820, and directed to be endorsed and forwarded to the Meeting for Sufferings.

PHILIP E. THOMAS, *Clerk.*
REBECCA PROCTER, *Clerk for the day.*

A Testimony of Warrington Quarterly Meeting, concerning our ancient friend, MARGARET ELGAR, *deceased.*

SHE was born on the 2d of 2d month, 1739–40, old style, in Frederick county, Maryland, of religious parents, William and Mary Matthews, the former deceased before her birth, the latter about her eighth year; and though deprived of her mother's pious and tender care at so early an age, yet her counsel was remembered with much filial affection.

In 1771 she entered into the marriage state with Joseph Elgar, and after residing a short time at Sandy Spring, in Maryland, removed within the verge of this Quarterly Meeting. At Warrington monthly meeting she was appointed to the station of an Elder; and in 1790 was recommended as a minister by Monallan monthly meeting. In the three succeeding years she visited all the meetings belonging to this quarter, and the families of two of its monthly meetings, as also several meetings belonging to other quarters, and afterwards made several religious visits to different meetings in the States of New York, New Jersey, Pennsylvania, Virginia and Ohio, which, from the testimonies received, were satisfactory.

In the year 1807 she became a member of York Monthly and Particular Meeting, where she was frequently engaged in the exercise of her gift, to the strengthening of the weak, and the stirring up of the lukewarm — often inviting the youth to advocate the precious cause of Truth — a cause which she testified was dignified with honor and crowned with an endless

life. In 1811 she met with a close trial in the death of her husband. She was endued with a strong mind and enlarged understanding, which under the influence of religious principle rendered her very serviceable in the church; she was zealous for the support of the discipline, the right exercise of which she esteemed to be of great importance to the growth and preservation of our Society; and remarked that in the course of her experience, see had observed where this was neglected, meetings declined. She was often engaged in humble supplication for the preservation of Friends every where, that by filling up their ranks in righteousness they might bring glory to the Great Name. We believe it may be said of her, that she was an instrument in the divine hand, to whom the metaphor applies, "How beautiful are the feet of those that preach the gospel of peace, and bring glad tidings of good things." In her declining years she was remarkably preserved in the life of religion; her public testimonies carried with them the evidence of a mind rightly exercised in the solemn engagement to which she was called; her ministry was sound, and attended in an eminent degree with the baptising power of truth, without which preaching is vain. In her intercourse with society, she was affable and easy of access, and was pleased with the company of religiously inclined young people, by whom she was much beloved.

In her last illness she was confined to her room about six weeks, in which time she suffered much bodily pain. Her disorder was an affection of the breast, which made verbal communication difficult; yet it was evident that

she enjoyed great serenity of mind, expressing an entire resignation to the divine will, whether her disease should terminate in life or in death. On the 29th of 3d month, 1821, she departed this life as one falling asleep, in the 82d year of her age, and was the next day interred in Friends' burying-ground at York.

Read and approved by Warrington Quarterly Meeting, held the 27th of 8th month, 1821, and signed on behalf thereof, by

ELI ELLIOTT, } *Clerks.*
MARY WILLIS, }

Testimony of Deer Creek Monthly Meeting, concerning our ancient friend, MARY MIFFLIN, *deceased.*

WE think it expedient sometimes to preserve the remembrance of those worthies who have been removed from the field of labor, not only as an acknowledgment due for the benefit of their services, but in order that others might be incited by their instructive examples, to perseverance in the path of dedication. Of this number was our beloved friend above mentioned.

She was the daughter of Joshua and Mary Pusey, of London Grove, Pennsylvania, and was in her early years sensibly affected with the visitations of divine life and grace, and by adhering thereunto, was preserved from the vanities and follies which often divert and alienate the minds of youth from the due remembrance and awful regard of the Creator. The love of God influencing her mind and opening her understanding, she

became concerned for the general good of mankind, and received a gift of the ministry of the gospel of Christ, before she had attained to the age of seventeen; and being faithful to the measure received, her gift was enlarged, and she became an eminent instrument in the Lord's hand, to publish the glad tidings of the gospel of peace. In her 19th year she was united in marriage with Joseph Husband; and some time after removed with him and settled within the limits of Deer Creek monthly meeting, of which she was for many years a useful member, both as a minister, and as one zealous for the maintenance of order and the discipline of the church. In the year 1786 she experienced a close trial in the loss of her husband, but was enabled to offer him up without a murmur, trusting alone to that arm that had supported her in every trying dispensation. Such was the divine consolation witnessed at the time of this bereavement, that she has been heard to say, that she had, for many months, no room for sorrow. Being left a widow and mother of eight children, she experienced many difficulties; all of which she was enabled to surmount by a steady, yet humble reliance on him who never forsakes the widow and fatherless who put their trust in him. And notwithstanding the incumbrance of a helpless family, she found time to attend the religious meetings of which she was a member; as also to visit in gospel love, many of the meetings of Friends in different parts of Pennsylvania, Maryland and Virginia.

She was afterwards joined in marriage with Daniel Mifflin, and removed with him to his residence in

Accomac county, in the State of Virginia. After the death of her last husband, she removed to Baltimore, where she enjoyed for many years the society of her friends, who appreciated her usefulness as a minister and Friend, concerned for the promotion and prosperity of truth. In 1820, she again removed, in order to spend the remnant of her days at Deer Creek. Here as long as her bodily health would permit, she was a diligent attender of meetings for worship and discipline, wherein she often experienced a living engagement in the exercise of her gift in the ministry, to extend to her fellow-members and others, counsel, exhortation and comfort, with undiminished weight and Gospel authority.

In her last illness, she endured her sufferings, which were at times severe, with a good degree of fortitude and resignation: often expressing the sweet composure and serenity of her feelings, and her gratitude to the author of her being for many particular favors conferred through the course of a long life. She expressed entire resignation either in life or death; often declaring how happy she was, and saying, "I am at times able to sing that holy song, Glory to God in the highest, on earth peace and good-will to men." Towards the close of her life she appeared rather anxious for her departure, and at one time was heard to say, "Painful are my days, O Lord, and wearisome my nights; nevertheless thy will be done, both in life and death; if more suffering is allotted to me, do thou sustain me in it, that thy name in all things may be glorified."

She departed this life on the 28th of 3d month, 1823,

in the 81st year of her age, leaving her friends and relatives in a well-grounded hope that she had entered into the mansions of rest.

Signed by direction, and on behalf of Deer Creek Monthly Meeting, held the 12th day of 2d month, 1824, by

THOMAS WORTHINGTON, } *Clerks.*
MARY B. COALE, }

Read in and approved by Nottingham Quarterly Meeting, held at Little Britain, the 20th of 2d month, 1824, and signed by direction thereof, by

PETER ASKEW, } *Clerks.*
SARAH CLEMMENT, }

A Testimony of Little Britain Monthly Meeting, in Lancaster County, Pennsylvania, concerning our beloved friend, MERCY BROWN, *who was the daughter of Caleb and Abigail Shreeve, and was born at Mansfield in Burlington county, New Jersey, the 15th of 12th month,* 1763.

BY her own account her mind was accompanied with earnest desires after the knowledge of the truth in early life, and from her youth, she was diligent in the attendance of religious meetings.

We are informed by Friends of Upper Springfield Monthly Meeting, in New Jersey, that her deportment in life was circumspect and exemplary, and her conversation agreeable and instructive. In the year 1798,

after a time of deep conflict and close exercise of mind, she appeared in the line of gospel ministry, to the satisfaction of Friends; and abiding in faithfulness, under the forming hand of the divine power, she became a rightly qualified instrument for usefulness in the church. It also appears that in the year 1800, she felt her mind drawn in Gospel love to travel in the ministry, and visited the meetings of Friends in the upper parts of New Jersey, the northern parts of Pennsylvania, and the settlements of Friends in Canada, to the peace of her own mind; and by accounts received, to the satisfaction of the Friends visited.

Prior to her settlement with us, the same fervent desire for the prosperity of truth made her willing at many other times, to leave her habitation and engage in arduous exercising visits, to the meetings of Friends, of her own and other yearly meetings, in all of which she had acceptable service, and the reward of peace.

In the year 1808, she joined in marriage with our friend Jeremiah Brown, and came to reside among us, an approved minister, from Upper Springfield Monthly Meeting aforesaid, and labored faithfully in the cause of truth and righteousness, not only amongst us, but also in visiting different meetings in various parts: the last weighty service of this kind in which she was engaged, was a religious visit in the summer of 1819, to the families of Friends within the compass of Baltimore Monthly Meeting for the western district, which she performed to the comfort and satisfaction of Friends generally.

She was endowed with a clear and comprehensive

mind, and by submitting to the direction of her Divine Master, was made useful to her sisters in transacting the weighty concerns of society. She also had an extensive and lively gift in the ministry; her communications being plain and edifying, and accompanied with the baptising power of truth, so that her labors in the Lord's vineyard will, we trust, be lastingly remembered. She felt earnest solicitude for the young and rising generation, and frequently in her public testimonies, tenderly invited them to choose the Lord for their portion, and the God of Jacob for the lot of their inheritance, with many other heart tendering excitements for their growth and stability in the truth. Her sittings in our meetings were humbling and instructive. She was a truly affectionate wife, a kind sympathising friend, and a promoter of peace and harmony amongst her neighbors.

For the last six months of her life she was chiefly confined to her chamber, and although she did not complain of much sickness nor pain, until towards her close, she gradually declined under the effect of a slow disease, during which time she uttered many weighty and lively expressions; and after mentioning much love towards her connexions and friends, she in moving language said, she felt love for the whole human family. One morning after passing through a trying night she said, "Oh that I could be released altogether and be at rest; I often feel very poor, but have no remorse of conscience nor condemnation; I only crave an easy passage at last, and hope the Lord will receive my soul, then all will be well." And she frequently said that *she saw nothing* but peace before her.

She was favored to retain her senses to the last, and lay mostly in a quiet frame of mind, expressing a grateful sense of the kindness of her physician, and of those who attended upon her, and departed this life in peace, the 24th of 10th month, 1823, in the 60th year of her age, and we have no doubt has received the reward of "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Signed in, and on behalf of said monthly meeting, the 15th of 5th month, 1824, by

JOHN KIRK,
AGNESS KING, } *Clerks.*

Read in, and approved by Nottingham Quarterly Meeting, held the 20th of 8th month, 1824, and signed by direction thereof, by

PETER ASKEW,
SARAH CLEMMENT, } *Clerks.*

Testimony of Nottingham Monthly Meeting respecting ELIZABETH PUGH, *lately deceased.*

UNDER a humbling sense of the loss we have sustained, by the recent removal of our beloved friend Elizabeth Pugh, and while the precious savor of her exemplary life and Gospel services remains fresh on our memory, we are concerned to give a short testimony of her zeal and faithfulness in the cause of Truth. She was born in Ireland, and when young, came with her parents, Joseph and Elizabeth Hudson, to live within

the compass of our meeting. By her own account she was favored with religious impressions in early life, but for want of due attention to Divine Grace, which would preserve from the besetting snares of the world, she often suffered her mind to stray from the path of true dedication.

Some years after her marriage, she was favored with a powerful awakening visitation, accompanied with a solemn impression of mind, that if the favor then offered was not embraced, it might be the last. Whereupon she was not disobedient to the heavenly vision, and was enabled to enter upon a state of humble waiting upon God, in the way of his blessed manifestation of himself to her, and therein witnessed divine help and strength afforded to preserve; and as she thus came to experience the mercy and goodness of her Divine Master, she felt it to be her duty to give public testimony thereof, in our religious meetings, in which weighty service she was at times fervently engaged for about eighteen years. Her early appearances were in much simplicity and brokenness of spirit, and abiding under the sanctifying influence of that power that qualifies for true Gospel ministry, she gradually evinced an increase of solid weight, frequently enlarged with much energy and sweetness on the loving kindness of our heavenly father to the children of men, in favoring them with the visitations of his love, revealing in their hearts a knowledge of his will, and affording a capacity to work out the salvation of the soul; under a living sense thereof, she often declared it to be an unspeakable favor that we are permitted to unite with our

friends in quiet retirement from worldly cares; and she often expressed her anxious solicitude on behalf of herself and dear friends, that such opportunities might be improved to benefit.

She was a worthy example of diligence in the attendance of our religious meetings, and her humble, reverent demeanor therein gave convincing evidence of the fervency of her spirit.

To those under suffering, as opportunity was afforded, she was always found to be a sympathising friend; and the last act of her public ministry was, a supplication for the support of those under affliction, interceding for them with the father of mercies with much solemnity and fervency of spirit.

Her last illness was short and painful, during which she feelingly expressed her "submission to the Divine will," adding that she "had experienced a distressing time as to the body, but her mind was at peace, that she had often believed it to be her duty to plead with her fellow-beings to prepare for such an awful time as this." At one time speaking to her children she said, "I believe I have not much to say at present, but think I am resigned to bid you all farewell, and may the Lord be pleased to be with you as he has been with me."

Her husband having mentioned to her the probability of her dissolution being near, she answered, "It must be so," and at another time said, "How pleasant I feel! Oh! when will the precious moment come?"

She quietly departed this life the 18th of 7th month, 1825, in the sixtieth year of her age.

Read and approved by Nottingham Monthly Meeting, held the 6th of 9th month, 1825, and directed to be signed by the clerks.

JOHN CHEW THOMAS,
ANN COALE, } *Clerks.*

Read and approved by Nottingham Quarterly Meeting, held at East Nottingham, the 25th of 11th month, 1825.

PETER ASKEW,
HANNAH CHURCHMAN, } *Clerks.*

A Memorial of the Monthly Meeting of Baltimore, for the Western District, concerning our friend, EVAN THOMAS, *deceased.*

HE was born in Montgomery county, in this State, on the 21st day of 11th month, 1738, old style. To hold up to survivors, the example of one who has peacefully finished the career of probation; to exhibit in a condensed view, the prominent steps by which he was conducted through the chequered scenes of life, and to endeavor to impress on our minds that the Spirit of Truth, the only safe guide to salvation and preservation, and which is one in all, whether as a reprover or a refiner, a leader or a comforter, according as our various states and conditions require, still follows us in all our wanderings, in order to bring us back to the true fold of rest and peace—is the object of this memorial.

From some documents left in the handwriting of this our beloved friend, it appears that his mind was, at an early age, solemnly impressed with religious sensations, and that in this tender frame he was often deeply affected in reading the journals and other writings of primitive Friends, in which are recorded their trials and sufferings for conscience sake, and that desires were then excited that he might attain to a measure of that faith and patience which they manifested under the most trying dispensations; thus furnishing additional evidence, that, at an early period in life, the human mind is susceptible of divine impressions, and that the touches of the heavenly father's love are coeval with the first dawn of reason and reflection. But there is a countervailing influence which too often effaces these precious impressions. Collision with a world lying in wickedness has a powerful tendency to stamp upon the soul its own harsh and unlovely features, in place of the fair characters delineated by the Divine hand.

Thus it appears by these documents, that before he had reached his sixteenth year, the contaminating influence of evil communication, that powerful corrupter of good manners, had nearly obliterated all the traces of those tender impressions which had been made upon his mind, and that about this time a severe sickness, from which recovery seemed very doubtful, was the means used, in the ordinations of infinite wisdom, to draw him back into the paths of innocence and safety. Deeply exercised under this heavy affliction, from a distressful consciousness of departure from the pointings of truth, he was reduced to a willingness to enter into

covenant with the creator and preserver of men, that if he would spare him longer he would endeavor to be more circumspect in life and conversation. For about four years after his recovery from the above mentioned sickness, he passed his time mostly in retirement, being chiefly employed in reading and study, and was in some measure preserved from relapsing into the spirit of the world. During this period of seclusion it was, that the suggestion first entered his mind, that a dispensation of the Gospel ministry would be communicated to his trust. This suggestion was, however, in a short time banished, and another trial of his steadfastness succeeded. With some young men in the neighborhood, possessing a literary taste and fascinating manners, he formed an intimate acquaintance, and not at first perceiving that under an imposing exterior there were concealed libertine principles, the fruitful source of licentious morals, his mind, by insensible degrees, became alienated from the love of retirement, and he was led gradually into the vortex of a very corrupting and dangerous association, in which he continued for several years, although he was mercifully preserved from the grosser vices, and on that account ventured to consider himself as standing on safe ground; yet the keeper of Israel who slumbers not, nor sleeps, did not permit him to remain at ease in this state of false security; for in seasons of retirement, and in the solitary hour, the witness for God in the soul, that teacher that cannot be removed into a corner, would break in upon every false rest. Often was the day which had been spent in unprofitable company, or in idle and profane conversation, succeeded by a night of

deep condemnation and horror. A return to company and amusement was the usual, though ineffectual resource for quieting those uneasy feelings, and counteracting those heavenly visitations, which in one state of the mind will be hailed as inexpressibly precious, whilst in another they will be viewed with aversion. Thus in alternations of disobedience and remorse, he continued until the year 1766, when he entered into the married state.

From this time ambition for distinction in the world took possession of his mind, and the conjuncture of circumstances which soon after occurred was favorable to the growth and development of such feelings. During the ferment, which about that time began to agitate these United States, then British Colonies, and which eventuated in the Revolutionary war, he was carried along with the popular current; and having been present at a general meeting of the county, called on occasion of the alleged public grievances, he was chosen a delegate for the first convention of this State, held at Annapolis, which he attended, and the proceedings adopted by that body appearing in his view not to be inconsistent with the principles professed by Friends, received his support. Under the illuminating influence of that faithful monitor of the soul, which continued to follow him, his understanding, however, became opened clearly to perceive that the measures which he was promoting would eventually lead to open war ; he immediately withdrew from any further active agency in public concerns, and although returned a delegate to the second convention, he declined serving.

This devotion to principle was followed by further openings of that light, which discovers to us our real standing in the sight of infinite purity, and by an increased faithfulness he became more and more humbled under the operations of the divine hand, and was rendered willing to resign that ambitious love of distinction which had heretofore so entirely engrossed his regard. The conflict between inclination and a clear sense of duty was painful in the extreme. To give up the flattering prospects of worldly honor, to one occupying a prominent station in society, and in the prime of life, during an eventful crisis in public affairs, was found to be a sacrifice which could only be made by a dedication to religious principle; believing, however, that it was called for, this sacrifice was made, and he has left it as his testimony, that in the reward of the peace which followed there was an abundant recompense.

The Society of Friends had until this time, in common with others in these parts, fallen very generally into the practice of keeping slaves, but as every act of obedience to the manifestations of truth upon the mind prepares the way for the further openings of divine light upon our understandings, so "the spirit which searches all things," discovered to him the iniquity of holding his fellow-men in a state of personal bondage, and yielding to the visitation, he soon became entirely convinced of its inconsistency with that primary duty of a Christian, which is, to "do unto others as we would they should do unto us." He was strengthened faithfully to bear an upright testimony against the practice, though then a generally prevailing one, by manumitting and

restoring to their just rights those of the African race who were in his possession. This compliance with duty, it appears, not only disencumbered his mind from a heavy burden which sorely pressed upon it, but opened his way for future service and usefulness in the church.

From this time he became regular and diligent in the attendance of meetings, and active in the exercise of the discipline, and was soon laid under the necessity of testifying to others what the Lord had done for him, in order to encourage them in the path of righteousness. During the Revolutionary war he suffered great loss of goods, in support of his testimony to the peaceable character of Christ's kingdom, as well as for refusing to take the oath of allegiance, and for declining to pay taxes levied for the support of the war. During this period he also suffered deeply for the exercise of his gift as a minister of the Gospel; all which trials it appears he bore with patience, meekness, and an unshaken reliance on the Divine support. He had a clear and strong testimony against the use of intoxicating liquors as a beverage, which by a consistent example he sustained to the close of his life. Within a short time before his decease, he stated with great emphasis and feeling, in a public meeting, that for the last sixty years he had not, to his knowledge, swallowed one drop of distilled spirits, nor in any degree indulged in the unnecessary use of intoxicating drinks.

Under the influence of the love of the Gospel, which enlarges the soul in affectionate desires for the welfare of others, he was often engaged to travel abroad and appoint religious meetings, both among Friends and

other people, in which service he was frequently occupied as long as physical strength would permit. Possessing strong powers of mind, and a highly cultivated understanding, he was in the exercise of his ministerial gift, concise, clear and convincing, and being courteous and affable in his manners, he generally gained the respectful notice and regard of those to whom his labors were directed. Under the influence of that charity which breathes peace on earth and good-will to men, he was led into deep sympathy for the Indian natives of this country, and when far advanced in life, was drawn to visit some of the tribes northwest of the river Ohio. In this visit through a country then a wilderness, he endured many privations and suffered much fatigue, and exposure to personal danger; he was, however, preserved through them all, and has often been heard to say, that he felt peace of mind for his dedication to this service, and gratitude for the Divine protection and support which he experienced throughout the arduous journey. Friends of this monthly meeting amongst whom he walked, with exemplary circumspection, in much unity and nearness of affection, during many of the last and best years of his life, can testify from personal knowledge, with what innocence and childlike simplicity, conformably with the meekness and gentleness of Christ, he deported himself — with what sweetness he manifested that he was in possession of that love which is the essential characteristic of the Gospel — with what clearness to the last he bore witness to the universality and efficacy of the "one spirit," by which all who yield to its influences are baptised into

one body, and become living members of the church of Christ, often quoting in his public communications, and with great earnestness and force, dwelling upon that declaration of the Apostle Paul, deeply interesting in the spiritual relation, "The grace of God which bringeth salvation, hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearance of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." In a word, how he adorned the doctrine of God our Saviour, in all things, by a life and conversation becoming the Gospel.

For some time before his last sickness, he appeared to have a presentiment that the time of his sojourning was drawing to a close, and frequently mentioned it to his family, accompanied with the consolatory reflection that he was prepared to obey the summons — that he felt no fears and saw no cloud in his way — that having endeavored honestly to be faithful to the discoveries of duty upon his own mind, he could adopt the testimony of the same apostle, when he had the termination of life full in view, "The time of my departure is at hand: I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, will give me at that day, and not to me only, but unto all them that love his appearing."

In the latter part of the 9th month he was taken

with his last sickness, which was not attended by much bodily pain. He lay in great calmness and resignation, having no will of his own about the issue, but cheerfully committing all to the sovereign disposer of events. In the communications addressed to his family, who were with him, he confirmed with his dying breath the testimony which he had sustained through a long series of years, that it is only by a single attention and obedience to the manifestations of the principle of Divine light and life in the soul, that we can attain to life and salvation; and that however we may, like Nicodemus formerly, be brought by outward observation to acknowledge Christ, as a teacher come from God, yet this would not be sufficient, as we might still be ignorant of the spiritual nature of the Gospel dispensation, and of the operations of that internal power which alone can raise the soul, dead in sin and trespasses, to spiritual life, by the resurrection of Christ. In this resigned state he remained waiting his change, and quietly departed on the 11th day of 10th month, 1826, aged near 88 years.

Signed by direction, and on behalf of Baltimore Monthly Meeting, for the Western District, held the 7th of 9th month, 1827.

WILLIAM E. BARTLETT, *Clerk at this time.*
CATHARINE M. SMITH, *Clerk for the day.*

Read and approved by Baltimore Quarterly Meeting, held the 12th of 9th month, 1827, and signed on behalf thereof.

THOMAS P. STABLER, *Clerk for the day.*

Memorial of Alexandria Monthly Meeting, concerning EDWARD STABLER.

EDWARD STABLER was born at Petersburgh, in Virginia, on the 28th day of 9th month, 1769. Having, early in life, yielded to the refining and regulating influences of Divine love, by its operation his spiritual vision became purged from those mists which constitute that delusive medium through which things of an evanescent and unsubstantial nature are, in our view, vested with the attributes of permanency and solid value, and was directed singly to that light which makes manifest, and which, by detecting the fallacy, enables us to distinguish between what is essentially good, and that which is evil. Having reduced the principles which he adopted to the test of experience, and finding that they were of efficacy sufficient to sustain him, and of power enough to maintain their integrity and authority over the soul, "he staggered not at the promises of God through unbelief, but was strong in the faith, giving glory to God." He ventured his all upon them, and by a steadfast adherence to the eternal and immutable principles of Truth, he witnessed a solid establishment on that which stands independent of the wisdom and contrivances of men. In the gradual progress of discovery, he became sensible of the absolute necessity of investigating things for himself, and knew their certainty from the evidence of those internal senses by which Divine and spiritual objects are apprehended, weighed and appreciated. His acquaintance with the Scriptures was extensive, for he had studied

them diligently, and was mainly concerned to bring to this study the requisite qualification for prosecuting it successfully,—an honest desire to read them in that light which alone is able to give a right understanding of them. Having thus early entered into the School of Christ, and having been a diligent scholar, in the course of instruction he became obedient to his teacher, and in due time he so unreservedly yielded obedience to the great primary law of the Institution, viz., the law of Love, that the exercise of that principle appeared, ever after, to constitute the leading feature in his character.

Endowed by nature with a clear, comprehensive and discriminating mind, capable of weighing evidence, when objects were presented to his view accompanied by the testimony sufficient to establish their nature, the first step, in the conclusions of such a mind, was, to embrace the Truth in the love of it; the next, to do what was required. Having ascertained for himself that the path of safety was the way of the Cross, he turned a deaf ear to the alluring calls and solicitations of the honors, the pleasures, and amusements which the world presents. He shunned not the burden of that restraining power which, when faithfully borne, operates as a salutary check upon that indulgence of the affections and lusts which is inconsistent with the even tenor of the life of a follower of Christ — a relation to the holy Head of the Church in which it was the chief labor of his life to stand, not by the exercise of a heated zeal for dogmas and opinions, but by a faithful submission to the law of the Spirit of life, in

Christ Jesus our Lord, "which Paul said had set *him* free from the law of sin and death," and will emancipate every soul that yields to its dominion, from the degrading servitude of sin and corruption. Having, in this manner, submitted to the baptizing power of Truth, and suffered his mind to be gradually trained to obedience under the discipline of the Cross, he became prepared for the Master's use; and feeling a necessity laid upon him, to declare to others "what the Lord had done for his soul," he made his first appearance in the ministry, in the 37th year of his age. His communications and testimonies were clear and perspicuous, and well calculated to fix the attention of those to whom they were addressed. He possessed a rare felicity in elucidating and enforcing those deeply interesting views of Divine and spiritual truths, which were opened in his own mind. He was no less happy in his illustrations of Scripture. These were always rational and instructive, and not seldom luminous and attractive. Nor was his usefulness as a testimony-bearer to the truth, confined to public occasions. His colloquial powers, in the private circle, were of the first order; and his amiable disposition, his bland and gentle manners, opened for him a wide avenue to the hearts and affections of the young. To these, his conversation, which generally turned upon subjects of a deeply interesting character, proposed in a manner suitable to their age and understanding, was peculiarly attractive; and which being accompanied by an evidence of affectionate love and regard for the tender lambs of the flock, rendered the impression irresistible.

There is a cloud of living witnesses who can testify to the pure and evangelical nature of his ministry; calling the people from names to things, from the empty shadow to the living substance. Actuated by the spirit and love of the Gospel—the distinguishing mark of true discipleship, which knows no distinction of sects or parties—he was induced frequently to leave his temporal concerns, to travel extensively in the ministry; in which service his labors were very acceptable to those for whose sake they were undertaken. In the exercise of his gift in the ministry, one great object was, to impress the minds of his hearers with the importance of examining things for themselves, of attending to their own experience, of reading over and over the leaves of their own lives, which were always open before them; that this examination honestly undertaken and faithfully prosecuted, in that "light which makes manifest," would result in a clear view of the distinction between good and evil, accompanied by a full conviction that the one always blesses, and the other as uniformly torments. There being but one source of good, every thing that blesses, or produces good, must proceed from it. In all his communications, he quoted largely from the Scriptures, which he fully believed to have been written by holy men as they were inspired by the Holy Spirit. His belief in the Divinity of Christ, the Son of God, and sent of the Father, and his indispensable agency in the redemption of man, was unqualified. That "Christ is the wisdom of God and the power of God"—that the operation of this power is unlimited either by time or space—"before

Abraham was I am "—" it is the spirit that quickeneth, the flesh profiteth nothing," and that "if any man have not the spirit of Christ he is none of his," are Scripture testimonies, to which he not only yielded a full assent, but could set his seal from the evidence within himself, that these testimonies were true. He was very fully impressed with the truth of the Scripture declaration, that "God is love," and that all the dealings of God to man are in love. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." True Gospel love extends to enemies, "to love our neighbors as ourselves," and to "do unto others as we would that they should do unto us." In a word, "Love is the fulfilling of the law."

We who have been witnesses of his labors, of his valuable services, and of his blameless life, have thought it right to put upon record a short memorial of this our beloved friend, now removed from amongst us, that the younger portion of the present generation, and those who may succeed them, may be encouraged to emulate his example and come forth as standard-bearers in the cause of truth and righteousness, in their day as he did in his. To whomsoever he was known, and he was very generally known to the body of Friends in this country; to many of us, particularly, who have for a long series of years been his contemporaries and intimately acquainted with him, his memorial is already written, engraved on the living tablets of our hearts and affections, in characters deeper and more indelible than the pen of mortal can trace.

He was diligent in the attendance of meetings established in the order of society, and concerned to encourage others to increased faithfulness in the discharge of that important duty. The last communication which he delivered was a very impressive one, on the importance of silence, enforcing the doctrine by appropriate Scripture authorities.

Within the circle of his own family, his deportment was marked by obedience to the same blessed principle that actuated him when more immediately before the eyes of the world. The emotions of a temper naturally ardent, often occasioned him close trials and conflicts of feeling, but which he was enabled to restrain by the controlling influences of Divine Grace. His carriage towards every member of his family, both as a husband and a parent, was exceedingly affectionate and exemplary, and showed that his aim was to promote their happiness as far as it was in his power. He secured the affections of his children while their minds were yet tender, by the principle of love; and when their understandings became sufficiently matured, he endeavored to urge upon them every motive which could influence a rational mind to pursue that course of conduct and faithfulness of which he was himself so bright an example.

The last meeting he attended was very small, and silent. At the close of it, he remarked to a friend, that he would be willing to go and sit there, as long as any one should be left to sit with him, the openings of Divine Truth upon his mind, that day, had been so precious.

In his last sickness, his mind was in a sweet and resigned state, and at one time, he was observed to close his supplication to the Throne of Grace, with these words, "Thy will be done."

His useful and exemplary life was terminated at Alexandria, D. C., on the 18th of 1st month, 1831, in the sixty-second year of his age.

Signed by direction and on behalf of Alexandria Monthly Meeting, held the 21st of 7th month, 1831, by

BENJAMIN HALLOWELL,
MARGARET HALLOWELL, } *Clerks.*

At Fairfax Quarterly Meeting, held at Goose Creek, the 15th of 8th month, 1831, the above memorial was read, and after solemn consideration, approved.

Signed by direction of the Meeting, by

WILLIAM STABLER, *Clerk.*

Read and approved at a Yearly Meeting of Friends, held in Baltimore, for the Western Shore of Maryland and the adjacent parts of Pennsylvania and Virginia, by adjournments, from the 29th of 10th month to the 31st of the same, inclusive, 1832.

PHILIP EVAN THOMAS, *Clerk.*

A Memorial of York Monthly Meeting, Pennsylvania, concerning our deceased friend, THOMAS WETHERALD.

THIS our beloved friend was born in Bainbridge, Yorkshire, England, on the 14th of 1st

1791. He had a birthright and education in the Society of Friends, but whilst young in years, it appears, from his own account, that he wandered far from the Heavenly Father's house, led astray by the allurements of the world. In the succeeding years of his life, he often had to acknowledge the dangers he encountered, and the injuries he sustained in his youth, by yielding too much to the excitements of a lively, but untutored imagination; being, as he said, sometimes transported to the high places of the earth; whence the riches, the honors, and the pleasures of time were opened to his view, accompanied by the suggestion, that all these might be his if he would bow down and worship the god of this world.

But through the adorable mercy of Infinite Goodness he was not permitted to rest in this state, but was closely followed by "the reproofs of instruction, which are the way of life," and being at length met with, as "in the cool of the day," he was brought under deep condemnation, on account of his transgressions. In this situation, under much humiliation of spirit, being reduced to a state of great mental conflict and self-abasement, when, as he himself expressed it, "the heavens appeared as brass, and the earth as iron," taught by the things which he suffered, "he came to himself," and felt desirous to return to the Father's house. He essayed to approach the throne of grace, saying, "If I perish, I will perish at thy footstool, begging mercy." When he became thus willing to submit to the operation of the Divine Hand, and patiently to endure the fiery baptism for a season, He who regards the truly penitent, and

who will not "break the bruised reed, nor quench the smoking flax, until judgment is brought forth unto victory," was graciously pleased to regard his petitions, point out to him the true path, in which he might witness salvation himself, and thereby become qualified to warn others and declare unto them what God had done for his soul. But notwithstanding he was thus favored through Divine assistance, to renounce the delusions of his youth, and "like a merchantman seeking goodly pearls, who when he had found one pearl of great price," was made willing to sell all that he had in order that he might possess this precious treasure. He still experienced, through the weakness induced, in consequence of his early deviations, that his warfare was not yet accomplished, and that watchfulness is indispensable during the term of our probation. On this account, he was at times constrained, in the love of the Gospel, to warn the young and rising generation against the improper indulgence of imagination, as well as against reading pernicious books, which fill the mind with deceptive notions; exhibit artificial views of life and manners; weaken attachment and devotion to sound principles, and destroy the relish for that salutary and substantial food which imparts nourishment to the soul.

In the year 1819, with the concurrence of Friends, he removed, with his family, to the United States of America, and settled in Trenton, New Jersey; and being faithful to the gift conferred upon him, and his Gospel communications being accompanied with demonstration of the life and power of the

friends feeling near unity with him in these exercises, he was, in due time, recommended as a minister.

After a few years' residence in Trenton, he removed to the city of Washington, within the limits of Alexandria Monthly Meeting. During his residence there, he performed several extensive visits, in the love of the Gospel, to the meetings of Friends, in different parts of this country. Situated as he was here, amidst a people but little acquainted with the doctrines and testimonies of Friends, and at a time when opinions prevailed rather unfavorable to our religious society, his residence at Washington afforded frequent opportunities of laying before them a correct statement of our principles. These opportunities were often embraced by him, in which he powerfully, faithfully, and perspicuously explained the views of the Society, to the great satisfaction of many, who, before, were but partially informed respecting our religious views.

Having at this time a young family just coming into active life, for whose interests in every relation, and particularly for whose preservation from the many hurtful things to which youth are liable, he felt a lively concern, and apprehending their situation in Washington to be one of great exposure and danger, he believed it best, on their account, to seek a more retired residence. In 1829, he removed and settled on a farm, within the limits of our meeting, of which he was a diligent attender, both for worship and discipline.

With the concurrence of his friends, he often appointed meetings amongst other religious professors, in which his communications were generally accept-

able to those to whom they were addressed. For this service he was eminently qualified; his testimonies for truth were clear and connected. They were addressed to the understanding, rather than to the passions of his hearers, and above all, his communications being seasoned with "salt, and delivered in the demonstration and power of the Spirit," it may be truly said, he was an able and eminent advocate of the noble cause which he had espoused. He was indeed, a "workman, that needed not to be ashamed, rightly dividing the word of truth," directing his hearers, not to men, nor to books for instruction, but to the immediate revelation of Christ in the soul, which ever has been, and which will always continue to be, the only way to life and salvation. Those extraordinary energies of mind with which he was endowed, and which, in early life, while uncontrolled by the regulating power of truth, which alone can educe order from confusion, in all those who remain passive under its meliorating operation, were impotent to deliver from the servitude of sin and corruption, which have a tendency to divert from the path of rectitude, when brought under the dominion of sovereign grace, rendered him an efficient instrument in urging and enforcing on the minds of the people, clear and convincing evidences of things not seen by the natural eye, but distinctly apprehended, in that internal vision which is opened in the soul, by "the true ligh
that lighteth every man, that cometh into the worl
furnishing another signal evidence of the sufficienc
divine principle to establish harmony and pe
soul.

He was a firm believer in the Divinity of our Lord and Saviour Jesus Christ, who was, and who still is "the wisdom and power of God," manifest in the flesh; and he was often led to speak of the glorious triumph of Divine love and power, displayed in the life and sufferings of the blessed Messiah, over all the powers of darkness and wickedness of men.

Being of a benevolent disposition, he was, in his social intercourse, affable and cheerful; in all his dealings he was strictly upright, and in his habits, exemplary; and although it was his lot to incur persecution and calumny, in him was remarkably realised the example of his Divine Master, who, "when he was reviled, reviled not again."

In the 2d month, 1832, he opened in our monthly meeting, a prospect of visiting Fairfax Quarterly Meeting, and of appointing some meetings in the course of his journey, as truth might open the way, and obtained a minute of concurrence. He left home and attended our quarterly meeting at Warrington, held the same month, intending to proceed thence on his proposed visit. At this meeting he was largely engaged in Gospel communication, both on the first and second days of the week, to a numerous assembly, composed of people of different denominations, explaining the true worship, and testifying that it consists not in words or set forms, but in a communion with the Divine Master, through the medium of His own good Spirit, proving that this revelation never had ceased, and affirming that it would continue to the end, and that nothing would obstruct its blessed operation, but resistance or

our part to its righteous government. After speaking for a considerable time, he said, " Nature is giving way, and I must draw to a close," and then in a very feeling manner called the attention of the meeting to the great truths that had been addressed to them, remarking, that this would probably be the last opportunity of the kind he would ever have with them in mutability, and concluding by bidding them an affectionate farewell. After meeting he went to a friend's house, where he remained that afternoon, intending next morning to proceed on his way to Fairfax, but finding his health too precarious to admit of his pursuing the journey, he returned home. He attended but two meetings afterwards, in which he had good service.

His indisposition, which proved to be an affection of the breast, continuing to increase, medical aid was called in, and he appeared, in some measure, relieved. The opinion of his physician was, until within a few days of his decease, that he would recover. Being asked his own feeling respecting the issue of the disease, he replied, that " the end was hid from him, but said his confidence was unshaken;" adding, " Will not the Judge of the whole earth do right?" The symptoms soon after becoming more alarming, his strength was so much prostrated, that he could communicate but little, and that with difficulty. Yet in a letter to a friend, writte n not many days previous to his close, were the following expressions, " Should ever any farther requisitions, either in a private or more public way, be made, I hope to be faithful; for never was the cause of truth and righteousness dearer to me, than in this *state of* extreme weakness."

He was preserved in a calm and composed state of mind, manifesting entire resignation throughout the whole of his illness, and after patient endurance of great bodily affliction, he quietly departed this life, on the 1st day of 5th month, 1832, in the 42d year of his age, and was interred in Friends' burying-ground, at York, on the 3d of the same month, attended by a great concourse of Friends and citizens.

Signed in, and on behalf of York Monthly Meeting, held the 7th of 2d month, 1833.

JONATHAN JESSOP,
HANNAH UPDEGRAFF, } *Clerks.*

Read and approved by Warrington Quarterly Meeting, held the 11th of 2d month, 1833.

JONATHAN JESSOP,
JANE JESSOP, } *Clerks.*

A Testimony of Baltimore Monthly Meeting, for the Western District, concerning our deceased friend, ELIZABETH THOMAS.

WHEN a valuable example is removed, and the tender exhortations of a dear friend are no longer heard amongst us, we believe that it may be profitable to those who have experienced such privations, to preserve some memorial of the virtues which have once stood conspicuous. Under the influence of these feelings, this brief account of the life of our beloved friend, Elizabeth Thomas, has been written. She was born in Kent Co., in the State of Maryland, on the 18th of 2d month,

1778. Her parents, Robert and Ann George, were exemplary members of the Society of Friends, and careful to educate their children in a knowledge of the principles which they professed. She was, however, deprived of both her parents about the 20th year of her age, and in consequence of this loss, was exposed to a path of great difficulty and danger. Upon their decease, she removed into the family of a near relation, not members of our Society, and was thus introduced into a circle of gay and fashionable acquaintances; but notwithstanding the attractions and allurements by which she was surrounded, she was remarkably preserved in singleness of mind, and was a sincere lover of the truth. She had not made much outward profession of religion, but continued to be a constant attender of her meeting, although it was situated seven miles distant from her residence, and was at that time without any outward ministry. In the 23d year of her age she was married to Philip E. Thomas, and removed to the city of Baltimore, where she continued to reside until the time of her death. The many excellent traits which adorned her character endeared her to all who knew her.

Her natural disposition was cheerful and happy, her feelings were amiable and kind towards all, and to her family and friends she was tenderly attached. Possessing an abundance of the things of this world, her mind was still preserved from the influence of its fascinating pleasures.

The fleeting joys of life had not the power to detach her from the path of duty.

She viewed the things of time as unsubstan
treasure, and was sincerely desirous of laying a m
sure foundation for everlasting peace. Thus impres
with a sense of our great responsibility as ratio
beings, her mind was seriously concerned for the fut
welfare of the whole human family, and about the y
1804 she first appeared in public communicati
tenderly inviting all to choose the Lord for their porti

Her Gospel labor being acceptable to her friends,
was in due time received by the meeting as an approv
minister. Cherished and beloved by her friends,
lived in great harmony with them; but the endeari
ties of domestic life were not permitted to engross l
whole attention. In the midst of the bounties of Pro
dence and the enjoyment of social intercourse, she
membered the poor and tenderly sympathised with t
afflicted.

And notwithstanding her constitution was delica
and the cares of a family were now resting upon her, she w
at all times interested in the cause of humanity, visiti
the sick and administering consolation to the suffer

When physical strength permitted, she was prom
in her exertions to alleviate the distresses of the need
and the blessings which she had freely received we
dispensed with a liberal hand. But whilst engaged
these acts of benevolence, she was ever careful to avo
an ostentatious display of her own works, and in ma
instances the grateful acknowledgments of those w
had experienced her kindness conveyed the only i
formation which was possessed by her most intima
friends of what she had done. For several years pr

vious to her death her health was gradually declining, and she was frequently so much reduced by disease that there appeared but little prospect of her recovery.

These afflictions she bore with that meekness which has ever characterised the true followers of Christ. In the latter part of the year 1835 a cancerous tumor was discovered in her breast, which subjected her to much severe suffering, and in condescension to the anxious wishes of her friends she submitted to a surgical operation.

But medical skill proved unavailing; the disease again appeared with increased violence, and though she was prevailed upon to have the operation repeated, she appeared herself perfectly sensible that no benefit would result from it. As the disease progressed her sufferings became still more severe, which produced extreme debility of the nervous system, and rapidly prostrated her remaining strength. She was still graciously supported through all her sufferings, frequently expressing an entire resignation to the Divine will, and a firm conviction that this visitation was permitted, not wholly on her own account, but that if duly improved it would be sanctified to some others. In the early part of 9th month, 1837, she became very feeble, so that she was seldom able to sit up, but still continued to converse with her friends. Upon one occasion, when surrounded by her family, after a time of solemn quiet she said, "The day that I have just passed has been to me a season of sore and deep affliction, and oh! that I may be supported in patience and resignation to bear the sufferings that may yet await me. I have all my life had an appalling dread

of death by cancer, from an apprehension of its lingering and excruciating misery; but I now fervently crave that I may resign myself without a murmur to this dispensation. Many and sore have been the baptisms that have been allotted me, and at times the billows have passed very high over my head; but although my grain of faith has been tried to within a hair's-breadth, so far, it has not wholly failed me, and I have never doubted the sufficiency of that power on which my soul has reposed for safety. And now, O Lord, may I once more be permitted to supplicate for a continuance of Thy mercy and goodness towards me in the awful and trying season to which I am approaching. Forsake me not, I beseech Thee, O God! for I am sensible that it is Thou alone that can support me. Withhold not from me, O Father! a sense of Thy presence; be with me through the valley of the shadow of death, and grant that the dispensation may be sanctified, not only to my own further refinement, but that it may also be made a blessing to those around me."

Notwithstanding her physical sufferings were extreme, her mind still continued to be clothed with a sweet inward peace, which was far more precious to her than all outward enjoyments. To a friend who called to see her, and who expressed much sympathy with her in her severe affliction, she replied, "Of ourselves we can do nothing; but through the adorable mercy of infinite goodness, so far, I have been sustained, and my mind is preserved in calmness and peace, and at times the language of my heart has been, 'Return to thy rest, O my soul, for the Lord hath dealt bountifully with thee.'"

During the night of 11th of 10th month she slept

unusually well, and on the following morning appeared to be refreshed, and was more free from pain than she had been for a long time. After giving directions respecting some tokens of gratitude which she wished to have presented to the domestics in her family, she calmly added: "There is now nothing in my way, and I have not any solicitude nor choice as regards the time of my departure, but feel wholly resigned to the Divine Will. A full assurance is given me that there is a place prepared for me, where there will be neither pain nor sorrow, but peace and joy forevermore." From this time she remained in a tranquil state of mind, waiting the expected summons, and appearing to desire stillness rather than conversation. Her pain was frequently severe, and her strength continued gradually to decline until the morning of the 18th of 10th month, 1837, when her gentle spirit was released, and, as one falling into an easy sleep, she quietly passed away, being in the 60th year of her age.

Having submitted in early life to the purifying influence of the Holy Spirit upon her mind, she was enabled with unwavering faith to pursue her path of duty, and in the various relations of her domestic, social and religious obligations she was a precious example. And having carefully occupied the talents committed to her, we doubt not that her spirit has realised the fulfilment of the promise of our Divine Master, "Blessed are the pure in heart, for they shall see God."

Approved and signed by direction of Baltimore Monthly Meeting for the Western District, held 6th month, 8th, 1838.

JOSEPH TURNER, JR., }
ELIZA MARSH, } Clerks.

Read and approved in Baltimore Quarterly Meeting, the 13th of 6th month, 1838, and signed by direction and on behalf thereof.

JOHN GILLINGHAM,
JANE GILLINGHAM, } *Clerks.*

Read and approved in the Meeting for Sufferings, held 29th, 10th month, 1838, and signed by direction thereof.

WM. E. BARTLETT, *Clerk.*

Approved by Baltimore Yearly Meeting, held 10th month, 1838.

WILLIAM STABLER,
ELIZA MARSH, } *Clerks.*

A Testimony of Baltimore Monthly Meeting for the Western District, concerning our deceased friend, JOHN LIVINGSTON.

HE was born in Scotland, and emigrated to America about the year 1788, and soon after his arrival settled in Bladensburg, where he was engaged as the preceptor of an academy. After remaining about ten years in this station he removed to Alexandria, where he first became acquainted with some members of our Society and occasionally attended the meetings of Friends.

In the year 1802 he was invited by the citizens of Frederick to accept of a situation in a literary institution in that city, to which he agreed, and accordingly removed there.

During his residence in these several places it appears

that by his upright and correct deportment he acquired the respect and confidence of the inhabitants, and was held in very general esteem by them.

In the year 1807 he was encouraged by some friends of Baltimore to open a school in this city, and from that period continued to reside amongst us until his death. From the time of his settlement here he became a steady attender at our meetings, and was, at his request, received into membership.

About the year 1812 he first appeared in the ministry, and though his communications were generally short, they were attended by a satisfactory evidence that he had been rightly anointed and called to this service, and he was, with the general unity of his friends, received as an approved minister. Being naturally endowed with a strong and comprehensive intellect, which was highly cultivated by a liberal education, and being faithful to the manifestations of Divine light upon his own mind, he became a valuable instrument in the cause of truth and righteousness; adorning the doctrines which he inculcated by a life and conversation consistent with the precepts that he taught, and exhibiting in his deportment an upright and faithful example of moderation, humility and self-denial.

During the latter part of his life he was frequently engaged in visiting the meetings of Friends within this and some of the neighboring yearly meetings, and a few years before his decease he made a visit to a part of the meetings within the limits of Ohio and Indiana Yearly Meetings.

Though considerably advanced in life, his constitution

remained firm, and the powers of his mind appeared t have been in no way impaired; he was, however, sud denly, while in the full enjoyment of his accustome health, attacked with a severe illness, which from it commencement gave strong indications of its fatal cha acter. He was sensible of his situation, but remaine calm and resigned, bearing his affliction with great meek ness and patience.

A short time before his decease, one of his attendant witnessing his severe suffering and extreme difficulty c breathing, said to him, "We feel much concerned fo thee;" he replied, "I believe it, but there is no need death is the inevitable lot of all—do not be too muc concerned." Being then asked if he had any prospec as to how his disease would terminate, he said, "I hav not, but feel altogether easy with respect to it, and per fectly satisfied whatever may be the result."

The following morning, upon his expressing that th night he had just passed had been one of very great suf fering, and that he now apprehended a speedy change he was asked if there were any whom he wished par ticularly to see; he replied that if it should be th opinion of the physician that he might live a few hour longer, he would be glad to see all his friends. A friend present then asked him if he had anything furthe to recommend to them than that principle of trut within to which he had so often been concerned to in vite their attention. Upon which he said with muc earnestness, "No, no, nothing more. It is sufficient I feel that in this time of trial, it is able to support an sustain my mind in perfect peace," with many mor expressions of the same import.

The physician then coming in, he inquired of him as to the probable time that he might continue, and not receiving an immediate answer, he said emphatically, "Doctor, I have no fear; I have for many years endeavored to keep my mind in unity with the Divine principle, and so to live that I might be in readiness to render up my life to Him who gave it. I feel quite easy, and my heart is filled with love to all mankind."

Observing that his wife was much overcome with grief, he desired her to be composed and to give him up, saying, "Do not hold me; be thankful that we have lived so happily together. There is nothing in my way; my heart is filled with peace and love." He then gave messages of love to some of his absent relatives, and particularly naming one of them, he added, "And tell her that I die in the faith in which I have lived."

His powers of expression having nearly failed, he took an affectionate leave of all present, breathed very gently a few minutes, and expired as a child falling asleep—thus affording the most unquestionable evidence that his redeemed spirit has entered into that rest prepared for the righteous from the foundation of the world. He departed this life on the morning of the 27th of 2d month, 1838, after an illness of about four days, being in the 73d year of his age.

Approved and signed by direction of Baltimore Monthly Meeting for the Western District, held 6th month, 8th, 1838.

JOSEPH TURNER, JR., } *Clerks.*
ELIZA MARSH, }

Read and approved in Baltimore Quarterly Meeting, the 13th of 6th month, 1838, and signed by direction and on behalf thereof.

JOHN GILLINGHAM,
JANE GILLINGHAM, } *Clerks.*

Read and approved in the Meeting for Sufferings, held 28th of 10th month, 1838, and signed by direction thereof.

WM. E. BARTLETT, *Clerk.*

Approved by Baltimore Yearly Meeting, held 10th month, 1838.

WILLIAM STABLER,
ELIZA MARSH, } *Clerks.*

A Memorial of Fairfax Monthly Meeting, concerning JESSE GOVER, *who departed this life the* 12*th of* 11*th month*, 1842, *in the* 51*st year of his age.*

OUR esteemed friend, Jesse Gover, had a birthright among Friends, and also his education, until he was of a suitable age for apprenticeship, when he was placed out of the neighborhood of Friends, and with a man who was not a member. This circumstance afforded him an opportunity to depart from some of the requisitions of the Society, yet he said his right of membership was like an outward hedge or guard about him, which, with Divine assistance, restrained him from immoral acts.

About the thirty-fifth year of his age his mind became seriously impressed with a sense of duty to Him who had hitherto preserved him, and who alone he felt

to be able to lead and sustain him through life. Being thus concerned to come forward in obedience to the teachings of the Spirit of Truth, in a way to be useful to his fellow-creatures, and conducive to his own everlasting happiness, he felt himself called to the ministry, and by obedience to the call he improved in his gift, acknowledging the power which regulates all Gospel ministry, and the insufficiency of human wisdom without it.

He learned from experience that it is now as it was in times which are passed: whoever moves rightly in the ministry must attend to the teaching of the Holy Spirit, which alone is sufficient to lead the humble and obedient traveller in safety through this world of probation. Christ, the divine leader and teacher of His people, goeth forth before His servants and directeth them in the way of righteousness. But many, through unwillingness to follow Him, and by indulging in selfish propensities, let the good seed which is sown in them perish in the wilderness of this world's cares and allurements. This having been known to our dear departed friend, he earnestly admonished us to be obedient and receive instruction to build a spiritual ark of safety from the floods of this world's wickedness. A short time before his last sickness he was led in his public testimonies to view the awfulness of death (especially as regards the unregenerate and unprepared), and said, "It was approaching near some present, it might be himself, or it might be some other; if himself, it was a matter of no great alarm, as he felt a willingness to go when his day's work was done and his Divine Master called him to rest."

During his last sickness he was for about six weeks mostly confined to his bed, and he was preserved in much resignation and Christian fortitude, expressing that he felt entirely resigned to the will of his Heavenly Father, and that it was matter of astonishment to him how everything connected with this world was kept out of his mind. He expressed much love for the members of this meeting, with desires for their advancement in the best things; and when speaking of individuals, he said he desired their attention to the things that belong to their everlasting peace. When several of his family were sitting in the room, he said, "Oh, seek wisdom from above, which is peaceable, gentle, easy to be entreated, full of mercy and good fruits, and will ever direct you aright."

He greatly desired for his children that they should walk in wisdom's ways, and that they might live in the truth. He had expected to attend Baltimore Yearly Meeting, which was held at the time of his illness, and one day he observed, "I never wanted to be at our yearly meeting more than I wished to be at this, but He that does all things right has ordered it otherwise," and expressed that he felt sweet peace to clothe his mind. At another time he said this passage of Scripture presented to him, "They that wait upon the Lord shall renew their strength," and added, the truth of this he had experienced.

During his sickness he frequently appeared in supplication. He often said that he never loved his friends more than at that time, and that he felt nothing but love for all mankind—that it reigned over all; that he

felt comfort, the arm of Divine goodness being underneath to support. He was a recommended minister upwards of ten years, in which time he travelled in the ministry in Ohio and several times in different parts of Pennsylvania. He frequently visited our neighboring meetings, and when at home was diligent in attending our own. He often expressed the great consolation experienced in solemn, silent worship, and the importance of a guarded care not to interrupt such solemnity by any creaturely activity. His labors of love were edifying, and while we deeply feel his loss, we are comforted in believing that he rests with the faithful of all ages who have been made perfect through resignation to the Divine will.

Signed by direction and on behalf of Fairfax Monthly Meeting, held the 10th of 5th month, 1843.

WM. B. STEER, }
SUSAN WALKER, } *Clerks.*

Read and approved by Fairfax Quarterly Meeting, held at Goose Creek, the 21st of 8th month, 1843, and directed to be forwarded to the Meeting for Sufferings.

HENRY S. TAYLOR, }
SUSAN WALKER, } *Clerks.*

Read and approved by the Meeting for Sufferings, held in the city of Baltimore, by adjournment, 10th month, 30th, 1843.

WM. E. BARTLETT, *Clerk.*

A Memorial of Gunpowder Monthly Meeting, concerning our deceased friend MARY D. PRICE, *wife of Mordecai Price of Samuel.*

As this our departed friend has finished her course, and we doubt not has received a crown of life in the mansions of eternal rest and peace, we feel a concern for the encouragement of survivors to give forth a testimony concerning her.

Her parents were Moses and Hannah Dillon, members of the religious Society of Friends; in which she was educated. She has often been heard to say that, "in very early life (about the tenth year of her age) she was impressed with a belief that, though we might not be able to read a word, the grace of God, which bringeth salvation, and hath appeared unto all, is sufficient, if attended to, to guide us safely through all the varied trials and vicissitudes of this probationary scene." This faith continued with her through life. In a meeting, about a year before her death, she said, "if it were to be her last testimony, she had nothing else to recommend us to, but to be gathered inward to the witness of God in the soul, that we might experience light, life and love, to rise into dominion, whereby we might be enabled to unite in an anthem of praise to Him who maketh the sun to shine on the evil and on the good." By attention to this Divine principle she was mercifully preserved through the slippery paths of youth; so that, when invited by her friends (some of whom were in fashionable life) to join them in their amusements and parties of pleasure, she consented not; and by faithfully

attending to the guidance of the Spirit of Truth, she never, as she said, knowingly "deviated in point of language, dress, or manner, though her natural disposition being very lively and active, much inclined her to indulge in these things." In the twenty-seventh year of her age she appeared in the ministry, and being taught in the school of Christ, and faithful to his teachings, she was often favored, like the good Scribe, "to bring forth of her treasure things new and old." She was remarkably qualified to administer to the various states of the people, comforting the mourners in Zion, encouraging the hindmost of the flock, arousing the lukewarm and indifferent, and faithfully warning the backsliders and rebellious. She was often deeply exercised on account of "the immoderate anxiety and exertions for the things of this world, which she said prevailed too much amongst us, and occasioned dimness of sight, and blasting and mildew to that fruit which the Father in Heaven was looking for." Yet, she "knew it was right to be diligent in procuring the necessary comforts of this life, and that her mind was frequently favored with peace and satisfaction when laboring honestly to obtain them." In accordance with Paul's testimony, she believed that "our own hands should minister to our necessities." With the concurrence and unity of her Monthly Meeting, she at several times obtained minutes to travel abroad, and sometimes to visit the families of her own and other meetings; in which service she was acceptable.

Her concern for her own family, whom she tenderly loved, was unceasing, often engaging her to call them together, to wait in silence, and encourage them to be-

come followers of Christ within, by which they would experience the blessing of preservation through the chequered scenes of life, and witness that peace which sweetens every bitter cup—that peace which the world with all its pleasures cannot give, neither with all its adversity take away. This, she said, was her prayer for them more than for any earthly treasure. When prevented by sickness, at one time, from attending meeting, she said, "I have endeavored as much as in me lies, to watch over my children for good, and keep them out of the way of evil, in their infantile years, taking them with me to our religious meetings, with sincere desires that neither worldly care, nor worldly profit, should prevent us from assembling together for the purpose of Divine worship; and it is now my great desire that my children may be preserved alive in that principle which would enable them to perform this reasonable duty; through which they would become useful members in the Society to which they are attached; and when they shall be called upon to give up their stewardship, whether in the days of their youth, or further advanced in life, they may find a place of rest for their souls."

In 1839, twelfth month, 19th, she wrote thus: "I feel deep affliction of mind, and am not able to see the intention or event, but beg for preservation and patience in the faith of our Lord and Saviour Jesus Christ; for I know that the blessed foundation of God standeth sure, having this seal, the Lord knoweth them that are His; and no other foundation can be laid than is already laid, which is Christ, the Rock of Ages, against which

nothing shall be able to prevail. In full assurance of this, mayest thou, O my soul! be gathered daily in firmness and stability, in close attention and watchfulness; that when under proving and trial, I may experience deliverance through His power from all the wiles of the wicked; and I believe as I endeavor to keep in faith and patience, He will open the way, as He has often done, for the relief of my mind. Oh! that all who desire to be true followers of Christ would believe, and trust in the all-sufficiency of the power of His resurrection renewed in us; that we might mercifully escape the many snares in which the unguarded are often entangled."

At another time she wrote, "I feel, this morning, a quiet mind, which I desire to be humbly thankful for, and to prize more than the gold of Ophir. In this state of mind I queried with myself to know if I had aught against any. I could not find that I was accused with hard thoughts, nor any feeling that would come under the description of envy, hatred, or malice. How precious is that feeling that can breathe glory to God in the highest, on earth peace, and good will to men! Oh! how often we ought to try ourselves, prove ourselves, to know what spirit we are of; whether of the spirit of Christ, or of the spirit of anti-Christ; and endeavor, under every dispensation, however proving and hard for flesh and blood to bear, to keep in the Vine, which is Christ, that we may be fruit-bearing branches to the praise of the great Husbandman."

She was kind and affectionate to her friends, sympathised deeply with the afflicted of every class an

scription, and extended a helping hand whenever an
wherever it was in her power, being faithful to th
smallest intimations of duty. It might be truly said
her, like Mary of old, she had chosen that good pa
which should not be taken from her.

Within the last few years of her life, and in a d
clining state of health, she passed through a series
afflictions with entire resignation to the Divine Will
often using the words of Job, "Shall we receive good
at the hand of God, and shall we not receive evil?
During this time she twice visited some parts of Penn
sylvania. The last time, in very feeble health, she at
tended the Yearly Meeting in Philadelphia, and som
adjacent meetings, and was favored to return with th
reward of peace and satisfaction to her own mind. Thi
seemed nearly the finishing of her work; though sh
attended her own meeting, during the summer, as ofte
as she was able.

In the beginning of the tenth month, 1843, she wa
confined to her room, with a chill, hectic fever, an
cough, which gradually wore her away without muc
pain. She lay in great peace and composure of mind
saying she felt that she was passing a pleasant winte
that her work was done, that she had done it in the da
time; that her Heavenly Father had brought he
through all her trials and afflictions, and that she coul
then praise and adore *His* holy name, who liveth foreve
Thus she lay, apparently without a cloud to intervene
until the 23d of 2d month following, on the morning
which, a friend being present, and her husband enterin
the room, she remarked, "that the time of her depa

ture had nearly arrived, but a few hours more." He said he thought so. She then feelingly said, "What a Heavenly Father! What a Heavenly Father! What a blessing!" and shortly after quietly departed in the 63d year of her age. She was buried in Friends' burying ground at Gunpowder, on the afternoon of the 25th of the same month.

She has left us an example which, if we are faithful to follow, we too may, in the winding up of all things here below, have the same evidence that she had, that our work is done, and receive the answer of "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Signed on behalf of Gunpowder Monthly Meeting, held 7th of eighth month, 1844, by

ELIAS MATTHEWS,
EDITH M. PRICE, } *Clerks.*

Read and approved by Baltimore Quarterly Meeting, held at Gunpowder the 9th of ninth month, 1844, and directed to be forwarded to the Meeting for Sufferings.

CALEB STABLER,
MARY B. HUSBAND, } *Clerks.*

Read and approved by the Meeting for Sufferings, held in the city of Baltimore by adjournment, tenth month, 26th, 1844, and signed on behalf thereof, by

WM. E. BARTLETT, *Clerk.*

A Memorial of Centre Monthly Meeting in Centre County, Pennsylvania, concerning WILLIAM FISHER.

As the memory of the righteous is often blessed to survivors, we feel a concern to preserve the following testimony concerning our beloved friend, William Fisher, lately deceased. He was born of exemplary parents, Thomas and Elizabeth Fisher, in Chester County, Pennsylvania, on the 21st of 1st month, 1751, where he resided until the year 1800, when he removed with his family and settled within the verge of what now composes this meeting. Here he remained until his decease, filling for many years the important station of an Elder of the Church, for which service he was well qualified, being concerned to extend a word of encouragement to the diffident and unassuming, and also to reprove forward spirits by his mild and gentle admonitions.

Being naturally of an even temper, and having yielded to the influence of Divine Love, that voice of good which speaks within the soul, as clearly manifested in his life and conversation, it appears to have gained for him the good will and esteem of his neighbors and acquaintances generally, and qualified him for a peacemaker in his neighborhood; in which capacity he was often engaged.

The following circumstance, as related to a friend by himself, is deemed worthy of notice: Two neighbors, laboring under some difficulty in regard to their dealings, agreed to go to his house and refer the matter to him. Upon consideration, he invited them into a private room, and after hearing them, advised them in his

mild and gentle manner, "to leave *self* in the other room" and he thought they could settle the difficulty themselves. This had such an impression on their minds, that they succeeded in settling their differences without his further aid or assistance, and parted good friends, thus realising the truth of that saying of Jesus, "Blessed are the peace-makers, for they shall be called the children of God."

He was a remarkably kind and loving husband, a benevolent parent, and in short he was hospitable to all; administering to their necessities, both spiritual and temporal, as far as he was of ability, often expressing that he had (with the blessing of Heaven) as much of this world's goods as he desired, which was a comfortable home.

His Christian feelings were strongly enlisted for the sufferings and privations of the people of color, and he held a prominent place among his fellow-citizens as an advocate of this oppressed class, often pleading their cause in the spirit of meekness and love. He was also concerned to stir up the minds of Friends to a close examination of this important testimony, that the standard of truth and justice might be exalted. His interest in this righteous cause increased with his years so much, that during the latter part of his life he entirely refrained from the use of the productions of unrequited toil. He also felt a lively interest for the welfare of the aborigines of our country, and watched with deep concern those measures which affected their rights; being frequently engaged in portraying the wrongs and cruelties inflicted upon them and in striving to awaken a sense of justice in the behalf.

He was a faithful attender of the meeting to which he belonged, which was very small for many years, it being often his lot to be one of two or three assembled; yet according to his own account, he many times experienced the fulfilment of the Master's promise, "Where two or three are gathered together in my name, there am I in the midst of them." He was favored to see the meeting considerably increased, in which he manifested a lively interest, desiring that Friends might practically carry out those noble and dignified testimonials, as professed by the Society, which promote peace on earth and good will to all mankind.

He was a good example in just dealing, and endeavored strictly to comply with his engagements. And as he advanced to old age, his mind became centred on Divine things, and consequently his conversation was much of Heaven. His heart and house appeared to be always open to the reception of the weary traveller.

As age and infirmity of body increased, he became unable to attend meeting for some months previous to his death; yet he often expressed that he still had the Comforter, which had been with him through life, as his support in old age and infirmity.

He was always rejoiced to see his friends, often having a word of encouragement for them, to be faithful in performing that which was made manifest by the light of truth. By attending to that principle, he had been preserved in a good degree from giving way to the many temptations with which we are all surrounded.

He often expressed a willingness, or rather a desire, to be released yet desiring that the Lord's will (and not

his own) might be done. Indulging the comfortable reflection that he had endeavored to do his day's work in the day-time, he appeared to be waiting in full expectation and unwavering confidence of receiving the joyous message of "Well done, good and faithful servant, enter thou into the joy of thy God." In this blessed state the tried and faithful spirit enjoys the communion of all that have realised in their experience that the Lord "is a refiner with fire and a fuller with soap," cleansing and purifying from all sin and defilement, and preparing the soul to enjoy the full fruition of bliss and repose through the endless age of eternity. May these things excite in us, his survivors, a living concern for our own establishment on the alone sure foundation of justice and truth, and for the promotion of truth and righteousness in the earth.

During his last illness he frequently expressed the gratitude he felt for the many blessings bestowed upon him.

He observed one day to a friend sitting by, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." He also made many other instructive remarks at various times.

His weakness increasing, his strong constitution gradually gave way. He retained his mental faculties until the exception of a few days, until near the c occurred on the 3d of 7th month, 1845, when and peacefully departed in the ninety-second age.

His body was interred on the 5th ing ground at Bald Eagle.

A Testimony from Little Falls Monthly Meeting, in the State of Maryland, concerning JUDITH PRESTON.

IN a lively remembrance of the exemplary life of our dear friend, Judith Preston, we feel engaged to record a brief testimony concerning her, in order that others, seeing the blessed fruits of her dedication to the principle of truth, a measure, or manifestation of which is graciously given to us all, may be encouraged to "walk by the same rule, and mind the same thing."

She was the daughter of Isaac and Hannah Hollingsworth, late of New Castle county, in the State of Delaware, and was born on the 21st of twelfth month, 1776. Her mother had her birth and education among the Episcopalians, and in the bringing up of her children was not concerned to lay them under those restraints in relation to plainness which we believe the truth leads into. With a lively relish for social enjoyments, and a strong disposition to indulge in fashionable dress, she was left at liberty, and furnished with the means to gratify her taste in the choice of her apparel. She has been heard to say, that under these circumstances, when at a store, engaged in buying her clothing, she felt the circumscribing influence of truth on her mind so clearly, that she was constrained to purchase contrary to her natural inclination, and that, in thus yielding to her convictions, she found great peace of mind. Thus, by an early submission to the cross of Christ, she was enabled to withstand the ensnaring allurements incident to youth, and attained that cheerful serenity of mind and stability of deportment which marked her character through all the vicissitudes of her future life.

About the twentieth year of her age she requested to be received into membership with Friends, and her request being granted, she became a member of Center Monthly Meeting, one of the constituent branches of Philadelphia Yearly Meeting.

On the 19th of fourth month, 1797, she was joined in marriage with our friend David Preston, and in that relation sustained the character of a true and faithful helpmeet for more than forty-eight years. As the head of a family, she looked well "to the ways of her household," not eating "the bread of idleness;" nevertheless she was "a lover of hospitality," "mindful to entertain strangers," and cheerfully exerted herself for their accommodation.

In the education of her children she was religiously concerned that they might be furnished with instruction to fit them for usefulness in *this life;* but above all, that they might, by submission to the visitations of the Heavenly Father's love, be prepared for the higher enjoyments of *that life* which shall never have an end. When engaged in the necessary concerns of the day, with her little family of children around her, she would frequently cause one of them to read aloud in the Bible, or some other instructive book, for the improvement of the whole, thus endeavoring to make such occasions profitable, both to the interests of this world and of that which is to come. She discouraged the reading of much of the light literature which so greatly abounds in the present day; believing from her own experience, that it had a tendency to draw the mind away from that state of watchfulness to which we are all emphati-

cally called. Instead of works of fiction, she frequently recommended the perusal of the scriptures of truth, and such other books as would furnish profitable instruction to the mind, and qualify for usefulness both in civil and religious society.

By example and precept she endeavored to bring up her family in the regular attendance of meetings for divine worship; never admitting any trifling inconvenience as a sufficient excuse for remaining at home; but often pressed through great difficulties to join with her brethren and sisters, in making this public acknowledgment of our obligations to the bountiful "Giver of every good and perfect gift." And when assembled for this solemn purpose, she was an instructive example of reverent waiting upon God, and of fervent labor for that "bread which cometh down from heaven and giveth life to the world." John vi. 33.

In the course of her religious progress she had to pass through some deep baptisms, under which she was concerned patiently to bear her afflictions, and quietly submit to the Divine will. On one of these occasions, as she afterwards mentioned to a friend, she was brought so low, under a sense of the many besetments attending her, that she desired death rather than life. Upon which a language was intelligibly addressed to her spiritual ear, saying, "Thou must be *in* the world, but not *of* the world." Having thus passed through those dispensations which prepare for service in the militant church, she became qualified tenderly to sympathise with the afflicted, and to be helpful as "a companion in tribulation" with the traveller Zionward; being, at times,

with much feeling, enabled to drop "a word in season to them that were weary." Isaiah l. 4. In seasons of sickness and suffering, she was actively engaged as a skilful and tender nurse, and as such, will long be affectionately remembered by her neighbors and friends, to whose relief she cheerfully devoted her time and talents.

About the year 1806, she removed with her husband and family to the State of Maryland, and settled within the compass of Little Falls preparative meeting, then a branch of Gunpowder Monthly Meeting, when she was appointed to the station of an Elder, in which she was continued during the remainder of her life, fulfilling its duties in true humility and with sound judgment, to the entire satisfaction of Friends, and benefit of the church, being often dipped into feeling sympathy with those who were called to "labor in the word and doctrine." As a disciplinarian she was careful for the preservation of good order, and in her labors for that end, evinced much of that "wisdom which is pure, peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

On the morning of the day on which she died, she desired her family might be called into her chamber, saying she wished to take leave of them while her mental and bodily strength were sufficient for the purpose. To her daughters she addressed herself in a very affectionate manner, saying, "Be good girls. You know what is right. You have been good children to me: the Lord will reward you." To one of her sons

she expressed herself more at large, though with so difficulty, and concluded by saying, "A moral life not a sufficient preparation for such a time as thi And then, after cautioning her young family not suffer the world, or the things of the world, to have deep a place in their affections, she said, "God is an sufficient helper to those who trust in Him and ol Him, often making a way for them where there appeared no way." Then, after a solemn pause, added, "Now I leave you to the Lord."

To a friend who spoke to her concerning the cha about to take place, she mentioned her satisfaction the prospect; and after expressing a sense of her m deficiencies, she said, "But if we are sufficien humble, they will not be laid to our charge."

About 8 o'clock the same evening, after an illnes ten days, she quietly departed this life the 29th of month, 1845, in the sixty-ninth year of her age, leav her friends and relatives the well-grounded hope t she has entered the mansions of everlasting rest; on the 31st of the same, her remains were interre Friends' burial-ground at Little Falls.

Signed by direction of the Monthly Meeting, held 3d of third month, 1846, by

BENJAMIN P. MOORE,
MARTHA E. TYSON, } *Clerks*

Read in, and approved by Baltimore Quart Meeting, held the 9th of third month, 1846, by

CALEB STABLER,
MARY B. HUSBAND, } *Clerks*

Read, approved, and directed to be printed, by Baltimore Yearly Meeting of Friends, held 26th of 10th month, 1846, and signed by direction thereof, by

THOMAS P. STABLER, } *Clerks.*
MARTHA E. TYSON, }

A Memorial from Indian Spring Monthly Meeting, in Maryland, concerning our deceased friend, DEBORAH STABLER.

IN commemoration of a life of faithfulness to the manifestations of light and truth upon her mind, we are induced to record our sense of the life and character of this our dear friend.

She was born at Beaver Dam, in Goochland County, and State of Virginia, on the 25th of 11th month, 1763. Her parents, Thomas and Elizabeth Pleasants, were exemplary and valuable members of the Society of Friends, and she has often been heard gratefully to acknowledge the benefits derived from their tender solicitude and affectionate care for her present and future welfare.

According to the testimony of her contemporaries, she was distinguished, even in early life, by a circumspect and prudent deportment, which obtained for her the confidence of a large circle of acquaintance and relations, and rendered her the object of their affectionate regard.

In the twenty-sixth year of her age she entered into the married state with William Stabler, of Petersburg, Virginia, and soon afterward they went to reside at Leesburg, in Loudoun County, of that State. In the

year 1793 they removed from Leesburg and settled near Sandy Spring Meeting House, in Montgomery County, Maryland, where she continued to reside during the remainder of her life. In this important movement they were careful not only to wait for satisfactory evidence of its propriety in their own minds, but to obtain the approbation of her father and other valued friends.

As she advanced in age, through obedience to the manifestations of truth, her heart became enlarged in the love of the Gospel, for the best interests and welfare of herself and others; and through faithfulness to Divine requirings, she became eminently useful by her example and instructive conversation, both to the members of her own religious society, and to a large and extensive acquaintance with others.

About the year 1804 she became exercised under a prospect that she should be called into the work of the ministry. The concern of her mind, preparatory to entering on this important service, was deep and weighty. Under the operation of the Divine power, which reduces the creature into a humbling sense of its own inability to do any good thing, she was brought into a very low state both of body and mind; and when finally called into the service, her health and strength were so much reduced that she had to be carried into the meeting where she first appeared as a Gospel minister.

In the future exercise of her gift, her communications being attended with the life and power of truth, were acceptable to her friends; and she was soon afterwards recommended by the monthly meeting of which she was a member, as a minister of the Gospel. In this

capacity, with the approbation of her friends, she several times paid religious visits to the meetings within the verge of her native State, and other places, particularly in the States of Pennsylvania and Ohio. Her appearances in the ministry, though frequent, were never long or burdensome; but uniformly accompanied with an evidence that her qualifications for the work were derived from the fountain of all good. Like "the scribe who is instructed unto the kingdom of heaven," she was enabled frequently to "bring forth out of the treasure, things new and old," to the comfort and edification of her friends and others.

In the year 1806 she was brought into deep trial and suffering by the sickness and death of her affectionate husband, through all which she was sustained by the Divine arm in patience and resignation. After his decease, she wrote a short account of him for the benefit of survivors, from which the following is an extract: "Thus ended the useful life of my amiable and tenderly affectionate husband, and on the day following, his remains were interred in Friends' burying-ground, after which a solemn meeting was held, and a living testimony borne to the all-sufficiency of that power which had enabled him to maintain the conflict through much suffering, and finally, I trust, to find rest from all trouble."

The natural endowments of her mind were large, and by a patient submission to the Divine will, and to those baptisms which refine and purify the heart, she became qualified for extensive usefulness in the church. With clear perceptions and a sound judgment in things

pertaining to the discipline of the Society, she was eminently serviceable in the yearly meetings as well as in other meetings, for the support of our Christian testimonies, and of the good order established among us. Thus by a faithful attention to her duties as a member of the body, and humble reliance on the blessed head of the church, through whose mercy she had been supported in many trials and afflictions, she was enabled, in the full assurance of faith, to testify, that she had "not followed cunningly devised fables, but the pure, living, eternal substance."

During a long life she continued to discharge her duties as a parent, friend, and neighbor, with fidelity and diligence; in all which relations she possessed the full confidence and most affectionate regard of those among whom her lot had been cast. Being much concerned for the welfare of her children, she faithfully exerted all the influence of a mother's love, to guard them from the corruptions that are in the world, and often with deep solicitude and reverence of soul, approached the footstool of Divine mercy in prayer on their behalf.

In the latter part of her life she was subject to much suffering from indisposition and bodily infirmity, and for several years before her death was seldom able to attend meetings for Divine worship. But having done her day's work in the day-time, and discharged with fidelity the duties of her stewardship, we believe, under all her trials, she enjoyed the happy assurance that there was laid up for her a crown of righteousness which fadeth not away.

For several months previous to her decease, the

powers of nature gradually declined, without much increase of her sufferings. During this period she often mentioned her conviction that the time of her departure wes very near at hand, and expressed a fervent desire that she might be preserved patiently to wait in the will of her Divine Master to the end.

As the time of her removal approached, no cloud obscured her vision, no darkness veiled her prospects of the future. Her understanding remained unimpaired apparently to the last moment of her life, and after an illness of five days she quietly departed this life, on the 27th of 6th month, 1845, in the eighty-second year of her age.

Signed by direction and on behalf of Indian Spring Monthly Meeting, held 1st month, 7th, 1846, by

CALEB STABLER,
SARAH T. BROOKE, } *Clerks.*

Read and approved by Baltimore Quarterly Meeting, held 9th of 3d month, 1846.

CALEB STABLER,
MARY B. HUSBAND, } *Clerks.*

Read, approved, and directed to be printed by Baltimore Yearly Meeting of Friends, held 26th of 10th month, 1846, and signed by direction thereof, by

THOMAS P. STABLER,
MARTHA E. TYSON, } *Clerks.*

A Testimony from Gunpowder Monthly Meeting, in the State of Maryland, concerniny our beloved friend, MARY MATTHEWS, *deceased.*

SHE was the daughter of Thomas and Catharine Cooper, of Baltimore County, Maryland, and was born 7th month, 15th, 1779. In her youth she was much restrained from unprofitable company. Her parents, however, not being members of our religious society, she had but little knowledge of its principles until she went to reside amongst Friends, at about the 16th year of her age. By the influence of their example, and the operation of the Divine Spirit on her mind, she began, as she said, to feel drawn in love towards this Society; and, near the 21st year of her age, made a request to Gunpowder Monthly Meeting to be united in membership with Friends, which request was granted.

Under a weighty sense of the importance of such a change, she has often been heard to say that it was the fervent aspiration of her mind, at that time, that she might so conduct herself through life as not to bring reproach upon the truth.

She was afterwards joined in marriage with our friend, Eli Matthews, and settled within the verge of this meeting.

As she was attentive to the gradual unfoldings of truth upon her mind, and obedient thereto, she submitted to what she believed was required of her, and, in much humility and self-abasement, appeared in public testimony; and, on the 7th of 8th month, 1822, was recommended as a minister.

She was truly an affectionate wife, a tender mother,

and a good neighbor; kind and hospitable in her house, sympathising with the tried and afflicted, not withholding from the poor and needy, but liberally administering to their necessities.

She was diligent in attending meetings. By her solid deportment therein, it was manifest that she was endeavoring to serve her Master, and she encouraged her family in the same religious duty, believing it to be an indispensable obligation not to forsake the assembling of ourselves together, in order to perform worship to Him from whom we receive every good and perfect gift. She was also concerned at seasons to collect her family around her in silence, and was favored therein to speak suitably to them. She frequently appeared in public testimony, reminding us of the necessity of a strict examination of our hearts, and a faithful dedication thereof to the Lord; and feelingly held forth the language of encouragement to the exercised traveller Zionward.

She felt deeply interested for the rising generation, and was earnestly solicitous that they should individually know how good the Lord is.

Feeling her mind engaged in the year 1830, to attend the Yearly Meeting in Ohio, and having the consent of the Monthly Meeting of which she was a member, she performed that service, accompanied by her husband; and several times, with the consent and encouragement of her friends, visited other meetings, and the families composing them, as well as those of the meeting to which she belonged, we believe, to the satisfaction of her friends, and the peace of her own mind.

The last visit she paid to families, was in company with Ann P. Jackson, who then was on a religious visit to this meeting in 11th month, 1846; at the close of which she remarked to one of her children, that she thought she should not be long with them, which impression was soon verified. When apparently in her usual health, she was taken suddenly ill on the evening of the 28th of 1st month, 1847, and departed this life on the succeeding morning, in the 68th year of her age. Her remains were interred in Friends' burying ground at Gunpowder, on the day following. Having accomplished her warfare, and finished her work, we doubt not that she is in the fruition of that joy which awaits the righteous and crowns the labors of the faithful.

Signed on behalf of the aforesaid meeting, held 8th month, 4th, 1847, by

ELIAS MATTHEWS,
EDITH M. PRICE, } *Clerks.*

Read and approved at Baltimore Quarterly Meeting, held at Gunpowder the 13th of 9th month, 1847, and signed by direction thereof, by

THOS. P. STABLER, *Clerk for the Day.*
MARY B. HUSBAND, *Clerk.*

Read and approved in Baltimore Yearly Meeting of Friends, held 10th month, 25th, 1847, and signed by direction thereof, by

THOS. P. STABLER,
MARTHA E. TYSON, } *Clerks.*

A Testimony of Baltimore Monthly Meeting for the Western District, concerning our friend, JACOB LAFETRA, *deceased.*

HE was born in Monmouth County, New Jersey, on the 23d of 12th month, 1777, and continued to reside with his parents until the 17th year of his age, when he was placed in the family of a relation as an apprentice, in which he remained until the year 1800, when he removed and settled in Rahway, and soon after entered into the marriage state with Phebe Hallett, a member of that meeting.

In the latter part of the year 1804 he removed to Baltimore, and became a member of Baltimore Monthly Meeting.

Very early in life he was favored to see the excellence of Christianity as professed by the Religious Society of Friends, and by obedience to its Divine manifestations in himself, he was preserved from the corruptions of the world, and gradually prepared for usefulness in the Church.

When about thirty-three years of age, his mind became deeply impressed with the belief that a dispensation of the Gospel ministry was committed to him, and having passed through the necessary baptisms for this weighty service, he, in much humility and feeling, appeared in our meetings, to the satisfaction of Friends, and to the edification of the body.

The care and support of a family having devolved upon him, he was diligent in attention to his business; and in the early part of his life did not feel himself called to travel much abroad as a minister, but was con-

cerned to set a good example at home, not only in attendance of religious meetings, but in the various concerns and duties of civil life. His ministry was sound and edifying—the fruits of a living concern for the spiritual welfare of his hearers; and although not with eloquence of speech, or any desire to fill their ears with unfelt truths, it was in the demonstration of the Spirit, and under a living concern to draw the attention from outward dependencies, to the inward evidence of Divine truth, as the only means of man's salvation.

In the latter part of his life, with the unity and approbation of the Monthly Meeting of which he was a member, he visited several of the Yearly Meetings of Friends on this continent, as also a number of the other meetings of Friends in different sections of the country, to the satisfaction of those he visited and to the peace of his own mind.

In the year 1848, about one year before his decease, he attended the Yearly Meeting of Genesee, on his way to visit the settlement of Indians under the care of Friends at Cattaraugus, having been many years an active and deeply concerned member of the committee who stood appointed to extend assistance to this greatly injured people. On his return from this service he expressed the satisfaction he felt at witnessing the great improvement that had taken place in their social and moral condition, and the general comfort in which many of their families now lived.

From this time, with the exception of his having visited Fairfax and Warrington Quarterly Meetings, and the Monthly Meetings belonging to the latter, he

was but little from home, but seemed to be quietly setting his house in order for the final summons, which, when it came, found him not only with his lamp trimmed, but burning with more than wonted brightness.

About the early part of the 7th month last, his health, which for some time previous had been delicate, began sensibly to decline; he, however, continued to attend meetings as long as his strength permitted, which was until about four weeks before his decease.

During his last illness, which was attended with no bodily pain, his mind was preserved in uninterrupted peace. He expressed an ardent desire that the Society of Friends might become more faithful to the cause of truth, and in the support of the valuable testimonies that had been committed to it. Referring to the expressions of George Fox, "Friends, be faithful to the Light," he said he believed that this, if followed and obeyed, would be found sufficient for us under all circumstances. Instead of this, however, he feared too many were seeking an easier way in which they might find liberty to travel more conformably to their own natural inclinations.

In addressing himself to a friend who sat by him a short time before his decease, he expressed his deep sense of the Divine favor in that, though weak in body, he should be so entirely free from pain or uneasiness of any kind. He remarked, as he lay in this quiet, retired state, that his mind had often been led to visit the meetings of Friends in many places, and to lament their declining condition: this, he said, was the effect of un-

faithfulness and departure of too many from the ancient foundation on which our early Friends were concerned to build—a humble dependence upon the manifestations of Divine truth on our minds.

The practice of reading the modern publications now widely circulated by speculative men on religious subjects, he believed had brought darkness and confusion upon many. Some of these appeared to be deluding themselves with the opinion that they had advanced to a higher degree of religious knowledge than our predecessors, but in the end they would find that they had been building on a foundation which could not stand. The truth is the same to-day, yesterday and forever. It is simple,—it is plain; and all that was necessary on our part, is faithfulness and obedience to its openings and requirements.

A few days before his close he observed to his children who were attending on him, that he supposed the doctor had nearly gone through with all the remedies he could apply for his relief? One of them answered she believed he had, and she thought it right he should know the physician had intimated that medicines were now unavailing except as palliatives, but that she expected he was resigned and felt nothing in his way.

He paused for some time, and then replied, that like others he had strong earthly ties, that he felt himself a poor worm of the dust and merited nothing, that through mercy he saw now nothing in his way, and that he had been endeavoring to attain to that state in which he could say, "Thy will, O Lord, be done."

During his illness he often reverted to his own un-

worthiness and inability of doing much good for the cause of truth, but said his concern for its advancement was above every other desire, except the salvation of his own soul. He observed that he had endeavored to be its advocate as ability had been afforded, and had felt it to be his duty to encourage all to faithfulness in attending meetings, and from early life, when in health, had done so himself, and knew from living experience there was sweet comfort in it, besides it was no more than our reasonable duty.

On one occasion he remarked "he could with sincerity say, that he felt nothing but love towards the whole human family, and desired that the Lord would draw them more and more unto Himself, and gather them all by the crook of His love. He added, "If I have ever found the way that leads to the knowledge of Divine truth, it has not been by following after those who cry, 'Lo! here is Christ, or Lo! He is there,' but by drawing nigh to and becoming centered on the power of Divine love in the soul."

The day previous to his death, after his bed had been changed, which produced great exhaustion, he lay some time with his eyes closed, and then observed, "It is a very serious thing to think of passing into a state of fixedness where there will be no more change." One present replied, yes, it is a serious thing, but with him it was also a glorious thing, and she doubted not that all who were present felt the desire that their latter end might be like his, and that they also might "die the death of the righteous." He now again opened his eyes, and looking at her, said, "I desire not great things, for I deserve

them not; all I ask is a place in one of the least of my Heavenly Father's mansions."

A friend calling in to see him, he desired he would sit near him, and pathetically exhorted him to yield obedience to the Divine requisition, remarking, "obedience is better than sacrifice, though we know both are called for," and added, "I believe that many feel much more interest in Society than they manifest, but this alone will not do, there must be a coming up to the work. Oh! that there was more individual faithfulness. I desire thou may be one of the wise ones. The judgments of the Lord are mixed with mercy, and the mercy seat is above the judgment seat." On another occasion, alluding to a spirit of forwardness, which he felt constrained to testify against, he said, "A show of religion will not answer; the external appearance of consistency was not all that was requisite to qualify for service, even though there might be a willingness, there must also be a Divine command, as was exemplified in the case of Uzza, when he saw the ark of the Lord jostled, and believed it was likely to fall; under this apprehension, feeling, no doubt, desirous for its preservation, he, in his own will put forth his hand to steady it, and was smitten with death." A like consequence, though perhaps not to the same extent, follows every unauthorised service.

At another time to a dear young friend with whom his spirit had deeply sympathised, he said, "It is of very small consequence whether we are found doing much or little, so that we endeavor faithfully to perform that which is required of us. This is the test, and

I would have all encouraged; for Divine goodness often makes a way, where to the human understanding there appears to be no way, so that many have been enabled to step safely along in a path which the vulture's eye hath not seen, but which is broad enough for his children to walk in."

"Since I have been laid on this bed of sickness—I cannot call it of suffering—I have felt, and for many years previous, a deep concern that we may pay more attention to substantial truths; and as it regards our religious duties, not be influenced by the theological notions of the day, or by the learning of men of deep scientific research, but by the simple teaching of the spirit of truth in our own minds, which if attended to would be sufficient." To another, he said, "Let thy mind be turned to the fountain of living waters, thou wilt never regret it, and when called to bid adieu to all terrestrial things, it will be thy stay and support."

His strength, under the debilitating effects of his disease, continued gradually to decline until the afternoon of the 20th of 8th month, 1849, when, in perfect serenity, and with faculties apparently unimpaired, he quietly departed, being in the 72d year of his age, and a minister nearly forty years.

Signed by direction, and on behalf of the Monthly Meeting aforesaid, held 9th month, 6th, 1849.

EDWARD H. STABLER,
MARY C. STABLER, } *Clerks.*

Approved by Baltimore Quarterly Meeting, held 9th month, 10th, 1849, and signed by direction thereof.

EDWARD H. STABLER,
MARY C. STABLER, } Clerks.

Read and approved in Baltimore Yearly Meeti held 10th month, 29th, 1849, and signed by directi thereof.

THOS. P. STABLER,
MARGARET HALLOWELL, } *Clerks.*

Memorial of Alexandria Monthly Meeting, concerning deceased friend, WILLIAM STABLER.

WHEN one with whom we have been closely united religious communion, and who has long been active concerned for the welfare of society and the advanceme of truth, is removed from works to rewards, some stat ment of the prominent circumstances of his life see appropriate, not for the adulation of the dead, but f the encouragement and support of the living. Wi this view our Monthly Meeting believes it right to pr pare the present memorial.

William Stabler was born at Alexandria, on the 25 of 10th month, 1795. His father, Edward Stabler, w favorably and extensively known as a minister in t Society of Friends, and the subject of the present memo being his oldest son, engaged in business with him, a it may be said was reared by his side, and continu with him till the close of his father's life, which occurr in the 1st month, 1831. Being of a retired, conte plative turn of mind, William Stabler generally p ferred to listen to the conversation of others rather th converse himself. When occasion seemed to requ him to engage in conversation, however, he was a mated, interesting, and instructive, his remarks genera

tending to something practically useful and improving to the mind and heart.

In the year 1827 he was placed in the station of overseer of Alexandria Preparative Meeting, and was a meek and faithful servant of the church, watching over the flock for good. He was diligent in the perusal of the Holy Scriptures, and his love for these precious records increased as his mind became more devoted to the cause of his Heavenly Father, finding them to correspond with his own experience in his spiritual journey.

He was appointed an Elder in Alexandria Monthly Meeting in the year 1834, the duties of which responsible station he performed with great tenderness and faithfulness, acting under the influence of love for both truth and its instruments, which gave right qualification for successful labor. And as an encouragement to others in like stations to seek a similar qualification, it may be mentioned that no instance is known where any unpleasant feeling on either side resulted from his labor, however close, but rather increased respect and affection, verifying the declaration, "the work of righteousness shall be peace." During the time he stood in the station of an elder, and before he had appeared in the public ministry, he was concerned to visit the families of Friends, constituting Goose Creek, Fairfax, and Hopewell Monthly Meetings, branches of Fairfax Quarter, for which service he obtained a minute of unity from the Monthly Meeting. This duty he performed to the great satisfaction of those he visited, and to the comfort and peace of his own mind.

In the year 1845, having frequently spoken in our

meetings, much to the satisfaction of Friends, he w
recommended as a minister of the Gospel, and thus r
leased from the stations of overseer and elder, the duti
of which he had so long and so satisfactorily performe
He did not speak frequently in the exercise of the mi
istry, but his communications were always impressi
and instructive; not so much calculated to move t
passions as to convince the judgment, and incline t
hearts of his hearers to a practical examination of t
subject of religion for themselves.

He delighted to draw the attention of his audienc
especially the young, to the goodness and love of h
Heavenly Father, and the sufficiency of His grace an
teachings in the soul to lead them into all truth, and t
effect their salvation, if they would yield a humbl
obedience thereto. Believing it right to confine his r
marks principally to the concern under which he felt
Divine commission to rise and speak to the people, hi
communications were generally brief.

He performed with the approbation of his Monthl
Meeting and to the satisfaction of those among whor
he labored, as well as to the relief and strength of h
own mind, several religious visits, both to the meetin
and families of Friends within the limits of Philade
phia, New York, and Baltimore Yearly Meetings. H
possessed remarkable qualifications for successful labo
in families, "rightly dividing the word of truth." Th
last visit that he paid was to the families of Friend
belonging to Warrington Quarterly Meeting, Pennsy
vania, in the 11th and 12th months, 1851.

The prospect of this visit was peculiarly trying t

him, and after his return he remarked to his wife, that before he left home the language had been addressed to his spiritual ear, in view of this service, "Be thou faithful unto death, and I will give thee a crown of life," and that he believed his religious labors from home were now about closed.

During the early part of his last illness he expressed himself at different times in substance as follows:

"All the pain and suffering I experience are nothing, while I continue to be favored as I am with the presence of the Divine Master. I have nothing to ask for, nothing to pray for; my Heavenly Father has already given me all I need. I can now say with the prophet Simeon, when he took up the child Jesus in his arms, 'Lord, now lettest thou thy servant go in peace, for mine eyes have seen thy salvation.'" To his wife he said: "Depend on the arm of thy Heavenly Father, and he will be thy husband and protector." When near his close he expressed perfect reliance on that Divine Power that had always sustained him hitherto, and which he had no doubt would continue to do so to the end. He encouraged those around him to place their reliance on Divine direction and help in their every-day concerns, assuring them that they would thus be sustained in their journey through life.

He bore his protracted sickness with great patience and resignation to the Divine Will, and after gradually sinking for several days, he calmly breathed his last on the 24th of 9th month, 1852, in the 57th year of his age.

In the decease of this beloved friend our religious

society has lost one of its most valued and useful ministers and members. He filled with propriety and dignity the various relations of life, being an affectionate son, a good husband, a kind and sympathising friend, a meek and devout Christian, and we have good grounds to believe that he has been received into those mansions of eternal bliss prepared for the righteous from the foundation of the world.

Signed by direction and on behalf of Alexandria Monthly Meeting, in the State of Virginia, held 7th month, 21st, 1853, by

BENJAMIN HALLOWELL, *Clerk for the day.*
MARGARET E. HALLOWELL, *Clerk.*

Approved by Fairfax Quarterly Meeting, held at Goose Creek, on the 15th of 8th month, 1853.

WILLIAM B. STEER,
MARGARET E. HALLOWELL, } *Clerks.*

Read and approved in Baltimore Yearly Meeting, held by adjournments from 31st of 10th month to 3d of 11th month inclusive, 1853.

BENJAMIN HALLOWELL,
MARGARET E. HALLOWELL, } *Clerks.*

Memorial of Alexandria Monthly Meeting, concerning MARY STABLER, *deceased.*

MARY STABLER was born at Alexandria, on the 8th of 9th month, 1783. She was the daughter of William and Susannah Hartshorn, who were careful to give her

a guarded religious education in conformity with the principles of Friends.

In the year 1808 she was united in marriage with Edward Stabler, and thus came in charge of a family of children by his previous marriage, the youngest of whom was but about four years of age. In this delicate relation she was *truly a pattern*, fulfilling all her responsible duties with the utmost fidelity, impartiality and maternal affection, and although she became the mother of a large family of her own, she seemed to know no difference in her parental care and solicitude, but the stream of precious love flowed uninterruptedly and equally to all her husband's children. This feeling continued to the close of her life. She regarded all as her own children, and appeared to be concerned for their true interests and welfare equally, and it is encouraging to add that her concern and regard were appreciated and reciprocated by them.

Her husband was often brought under exercise to travel from home in the service of the Gospel ministry, and she proved a true helpmeet in his spiritual as in his temporal concerns, encouraging him to faithful obedience to every manifestation of the Divine Will, cheerfully taking on herself the responsible and heavy charge of the family, and submitting to the sacrifices attendant on his absence, in order that his mind might be relieved and the cause of truth and righteousness promoted.

She was for many years, and till the period of her close, both overseer and elder in our meeting, and performed the duties of these responsible stations with great firmness, discretion and gentleness. As an elder she

was truly a nursing mother in the church; encouraging the desponding, restraining the forward, sympathising with the afflicted, and saying to all in the expressive language of example, "Follow me as I follow Christ." In our meetings for worship, the sweetness and serenity of her countenance while engaged in silent communion with the Holy Spirit, have often been encouraging to others, and an incentive to them to seek for the same holy intercourse with the adorable Author of our being.

Of her it might have been truly said, as of the virtuous woman described in the Proverbs, "She openeth her mouth with wisdom, and in her tongue is the law of kindness; she looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her blessed; her husband also, and he praiseth her."

Being left a widow in 1831, with a large family, the youngest only about nine months old, she was unremitting through the remainder of her life in the discharge of her maternal duties, and concerned to educate her children in the principles of truth.

In her last illness, which was of short duration, she early became sensible that her close was near, and having lived in great circumspection, she was entirely prepared for the event, the prospect of death having no terrors to her. After giving directions in relation to her temporal concerns, she sent messages of love and affectionate remembrance to numerous friends far and near, mentioning their names, and seeming to forget no one. She said she felt love for everybody. One of her friends coming to her bedside, she told him that she was

nearly gone, but that she felt entirely willing and prepared to go; not from any good she had done, but through the kindness and mercy of her Heavenly Father.

She said it was astonishing to herself that she should feel so calm at such a time; that there was nothing in her way, and that she regarded this tranquil state of mind as a great favor. She earnestly enjoined her children "to love one another; to strive to do right, and become standard-bearers in the cause of truth," and recommended faithful obedience to the inward monitor. She expressed much concern for our little meeting; that it might continue to be rightly supported, to the honor and glory of the great Head of the Church; and she was very desirous that the young people, members of society, might be consistent and faithful in their walking through life, to the benefit of society and of themselves.

Throughout her sickness she seemed to think little about herself or her sufferings, a trait of character for which she was always remarkable; but her chief concern was for the welfare of others, far and near, her love embracing the whole human family. On the morning of the 29th of 4th month, 1853, she calmly and peacefully breathed her last, in the 70th year of her age, leaving an example to survivors worthy of imitation, and showing with what composure and serenity a Christian can die.

Signed by direction and on behalf of Alexandria Monthly Meeting, in the State of Virginia, held by adjournment, on the 10th of 8th month, 1853, by

BENJAMIN HALLOWELL, *Clerk for the day.*
MARGARET E. HALLOWELL, Clerk.

Approved by Fairfax Quarterly Meeting, held at Goose Creek, on the 15th of 8th month, 1853.

WILLIAM B. STEER,
MARGARET E. HALLOWELL, } *Clerks.*

Read and approved in Baltimore Yearly Meeting, held by adjournments from 31st of 10th month to 3d of 11th month inclusive, 1853.

BENJAMIN HALLOWELL,
MARGARET E. HALLOWELL, } *Clerks.*

As we have been bereaved by death of our beloved friend, SUSANNAH JEWETT, *we feel that some account of her life and ministerial labors should be recorded for the edification of survivors, as well as a just tribute to her memory.*

SHE was the daughter of Hugh and Susannah Judge, members of our religious Society, from whom she received early religious instruction; but being of a bright and cheerful temperament, she was led for a time to cling to the fascinations of earth, and seek enjoyment in its deceptive allurements. But the ever-watchful monitor within often and solemnly warned her that hers was not to be the life of inactivity and ease, and that she was called to bear the cross of Christ. Although for a time she resisted this impression, as opposed to her natural inclination, yet, at the early age of sixteen, she took His yoke upon her, and evinced to the world that she had resolved to follow Him and pursue the narrow path, though it should lead her into the valley of deep humiliation.

At seventeen years of age she appeared acceptably to her friends as a minister of the Gospel. In the year 1808 she was married to our friend, John Jewett, and became a member of Deer Creek Monthly Meeting. His tender, religious care and correct judgment were to her, throughout her after life, a comfort and encouragement.

Her ministry was powerful, close and lucid, and though deeply trying to her feelings, she felt bound to deal plainly with the follies and shortcomings of the times, as well as to exhort her hearers to turn from darkness unto light. She was often led to dwell emphatically on the subject of hireling ministry in powerful and impressive language, admonishing those engaged in the ministry to give freely what they had freely received, solemnly warning her hearers to beware of a man-made ministry; exhorting all to come to the fountain of light and life, in the assurance that God would teach His people himself, and that the Gospel of Christ should be dispensed without money and without price.

To the youth, who were always objects of her especial consideration and affectionate solicitude, she would, in persuasive language, portray the happiness and beauty of a life devoted to religion and virtue, and the importance of an early sacrifice. To the members of her small meeting she held forth the language of encouragement, reminding them that strength consisted not in numbers, and exhorted them to look for the blessing that was promised to the two or three that should be gathered in the name of Christ.

She was a diligent attendant of meetings, and often

left her large family to visit those at a distance, forming arduous journeys, impelled by an earnest de to fulfil her duty to others—and from those meet testimonials were returned of her acceptable Go labors.

In the social circle she was cheerful and instruct and in scenes of sorrow or in the chambers of sickn her feeling heart and tender hand, her strength of mi her religious counsel and sympathy, rendered her p ence peculiarly comforting and desirable; thus was often a blessing to those who mourned.

Her summons to relinquish her stewardship sudden, and her illness too severe to afford an opp tunity for much expression; but her long life of devot to her Heavenly Father's will required no such seal impress upon the minds of survivors, the firm c viction that she has been received with the blessed l guage, "Well done, good and faithful servant, er thou into the joy of thy Lord."

She departed this life on the 13th of 9th month, 18 in the 73d year of her age.

Read and approved in Deer Creek Monthly Meet of Friends, held at Broad Creek, the 17th of 8th mor 1854, and signed by direction and on behalf thereof,

DAVID G. McCOY, } *Clerks*
HANNAH JONES, }

Read and approved by Nottingham Quarterly M ing, held at East Nottingham the 25th of 8th mo 1854, and signed by direction thereof, by

VINCENT STUBBS, } *Clerks*
PRISCILLA S. PARRY, }

Read and approved in Baltimore Yearly Meeting, held by adjournments, from the 30th of 10th month, to the 2d of 11th month inclusive, 1854.

BENJAMIN HALLOWELL,
MARGARET E. HALLOWELL.

A Testimony of Deer Creek Monthly Meeting, concerning our late, much beloved friend, JOHN JEWETT.

BELIEVING it to be consistent with Divine wisdom, that the memory of the just should be preserved as way-marks, or additional incentives to the living to draw near to Christ, the fountain of light and life, which ever has preserved the servants of God, this meeting feels a concern to prepare the present memorial.

It may be said in truth that this, our beloved friend, was a consistent example from youth to advanced age; doing justly, loving mercy, and endeavoring to walk humbly with his God, and manifesting a deep concern for the promotion of righteousness in the earth. He was a constant attendant of meetings for worship and discipline, often very impressively encouraging others to the performance of this reasonable duty, in the meek persuasive manner peculiar to himself, calculated to leave the impression that our true happiness can only be secured by the faithful discharge of all our duties whilst in this state of being.

He filled the station of an Elder, much to the satisfaction of Friends, during a large portion of his useful life, being always concerned to maintain the health an

reputation of Society. Being blessed with a sound mind and good judgment, he was particularly useful in meetings for discipline, having a care not to move therein without the impression of Divine authority; when his views were given in submission, with clearness and simplicity.

He was frequently from home on the important concerns of Society, and also as a companion for his beloved wife on religious visits, and we have reason to believe that he was, in the hand of his Divine Master, extensively useful.

Within the last few years of his life his health declined, so as sometimes to prevent his attending meetings, which was felt to be a privation; he, however, attended several of the sittings of our last Yearly Meeting in Baltimore, at one of which he was taken ill, but so far recovered before the meeting closed as to attend (although in a very feeble state) a part of two sittings. On one of these occasions, in the last communication he ever delivered in that meeting, he most affectionately and impressively remarked, that "as we abide in a humble, watchful frame of mind, we shall come to witness the love of God abounding over all in our hearts, and while looking forward to the close of life with the hope of enjoying a blessed immortality, we shall be able to adopt the language of the Apostle: 'I am now ready to be offered, and the time of my departure is at hand: I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only,

but to all them that love his appearing.'" Emphatically adding, "This can only be achieved, my friends, by striving against all evil."

After this he so far revived as to be able to return home and attend a few meetings, when he was again taken ill, and his system became so paralysed that he was deprived of the power of speech, and for several weeks lay in a helpless, innocent, child-like state, until the 28th day of 1st month, 1854, when it pleased his Heavenly Father to remove him from works to rewards, in the 77th year of his age.

Thus has it pleased Him who gave, to take from us this, our dear and much beloved friend, leaving a void amongst us which can only be filled by the faithfulness of those left behind. May we therefore all be willing to draw near to the all-sustaining power, which raised and enabled him to show forth by a practical righteous life that he had indeed overcome the world, and loved God above all, and his fellow-men as himself.

Read and approved in Deer Creek Monthly Meeting of Friends, held at Broad Creek, the 17th of 8th month, 1854, and signed by direction and on behalf thereof, by

DAVID G. McCOY,
HANNAH JONES, } *Clerks.*

Read and approved by Nottingham Quarterly Meeting, held at East Nottingham, the 25th of the 8th month, 1854, and signed by direction thereof, by

VINCENT STUBBS,
PRISCILLA S. PARRY, } *Clerks.*

Read and approved in Baltimore Yearly Meeting,

held by adjournments, from the 30th of 10th month, to the 2d of 11th month inclusive, 1854.

BENJAMIN HALLOWELL,
MARGARET E. HALLOWELL.

A Memorial of Little Britain Monthly Meeting, concerning our deceased friend, ELIZABETH SMEDLEY.

WHEN the faithful are removed, a tribute to their memory is due, for "blessed are the dead who die in the Lord." Though such have passed away from human view, yet they speak through their past example and precept, inviting survivors to "follow them as they have followed Christ."

Such we believe was the blessed experience of our beloved friend Elizabeth Smedley, who has recently been removed by death from our midst.

She was the daughter of James and Elizabeth Hambleton, and was born on the 14th day of 5th month, 1786.

In very early life she experienced the Divine Spirit to operate upon her mind, frequently causing the tears to flow before she was sensible from whence the influence came; but like the child spoken of in Holy Writ, she was attentive to the voice of the Lord, who manifested Himself and ofttimes protected her juvenile feet from wandering in forbidden paths.

On one or two occasions she was induced to depart from the truth on some trivial account, but her ever-present monitor suffered her not to close her eyes in re-

pose until she had sought forgiveness. Thus we see that even in childhood's tender years, if the mind yield obedience to the monitions of truth it will be supported through every temptation.

As she approached womanhood and took her position in social society, her lively, buoyant temperament induced her to indulge in excess of dress and amusements for a season, but not without great conflict of mind, for He who had been her preserver in youth still followed her closely, marring the anticipated pleasure, and pointing out to her a higher source of enjoyment.

In early life she delighted in the perusal of the Holy Scriptures, and would often retire alone to solitary places, to read over and ponder on the invaluable truths contained therein. So important did she deem these sacred writings, that she not only continued to read them attentively in her own family through life, but it was her concern affectionately to invite her hearers to a more familiar acquaintance with them, as a precious means of instruction in those spiritual truths which pertain to the highest interests of the soul. After her marriage with our friend Eli Smedley, her mind continued to be deeply exercised; she felt it to be an imperative duty to attend her meetings, and for some time was tried therein with drowsiness, so much so that human nature would have been willing to have plead excuses to absent herself therefrom, but nothing short of implicit obedience to known duty could insure the possession of that peace her spirit longed for.

While partaking of that heavenly bread which nourishes the soul, she was not permitted to eat it alone; and

as her concern for others increased, she felt constrained to invite them to come and partake and know for themselves the realities of the fruits of obedience to Divine commands.

Before submitting to this requirement she passed through deep conflicts of spirit, but it was shown to her that obedience was better than sacrifice, and she submitted to the heavenly vision.

She was an affectionate wife, a tender mother, and sympathising friend; nor were her sympathies confined within the pale of our Society; her compassionate spirit extended to the oppressed and suffering of all classes. Her disposition was cheerful, but her mind was deeply devoted to her Master's service. While her hands were employed in her daily avocations she was not absorbed in earthly things, but experienced deep travail of spirit for Zion's welfare and the enlargement of her borders, or enjoyed sweet communion with her God. Her ministry was in plainness of speech, but attended with Divine authority. Her chief concern was to turn the hearts of the people "from darkness to light, and from the power of Satan unto God." The youth were ever objects of her deepest solicitude and affectionate consideration, and her impressive appeals to them to make "an early sacrifice" will, in due time, we trust, produce their fruits, as "bread cast upon the waters."

In the love of the Gospel she was frequently engaged in visiting the neighboring meetings, as well as numerous meetings within the limits of Philadelphia Yearly Meeting, and on every such occasion, we believe, returned with the reward of peace.

Her last public communication was at the funeral of an aged neighbor, on which occasion she was led to speak powerfully to a large audience, portraying the awful danger of putting off the great work of the soul's salvation until the eleventh hour, and earnestly entreating them to prepare for the solemn change. Her fervent appeals on that occasion, we trust, will live long in the memory of many present.

A few days after she was attacked with severe illness, but her conscious moments were employed in commemorating the goodness and loving-kindness of her Redeemer, saying: "I have bowed in humility before thee, O Father! I have long sat in the valley of deep humiliation! I have known thy love and thy power round-about to support me; I have felt, too, the power of the great dragon to entwine around me, ready to draw me down, but I trusted in thy promise, 'My grace is sufficient for thee,'" with much more of the same import, sufficient to evince to those around her that her work was done. On the evening of the 24th day of 3d month, 1858, after an illness of thirty-six hours, she quietly breathed her last, in the 72d year of her age, having been a minister twenty-seven years.

Read in and approved by Little Britain Monthly Meeting, held at Eastland, the 14th day of 8th month, 1858, and signed by direction thereof, by

JOEL SMEDLEY,
PRISCILLA S. PARRY, } *Clerks.*

Read in and approved by Nottingham Quarterly

Meeting, held at East Nottingham, the 20th of 8th month, 1858, and signed by direction thereof, by

JOEL SMEDLEY,
PRISCILLA S. PARRY, } *Clerks.*

Approved by the Meeting for Sufferings, held 25th of 10th month, 1858, and signed by direction thereof.

EDWARD H. STABLER, *Clerk.*

Approved by Baltimore Yearly Meeting, 27th of 10th month, 1858.

BENJAMIN HALLOWELL,
MARGARET E. HALLOWELL, } *Clerks.*

A Memorial of Fairfax Monthly Meeting, concerning our beloved friend, MIRIAM G. GOVER, *deceased.*

SHE was born in Loudoun County, Virginia, in the year 1791. Her parents were Henry and Ann Taylor. She had not a birthright in the Society of Friends, nor was her early education amongst them, but rather with a class of society in which the young people were in the practice of indulging in much gaiety and frivolity. Her natural temperament led her to wear gay apparel and to join in the amusements of the day, thus floating thoughtlessly with the current.

But whilst quite a young woman, she was favored with a visitation of Divine love, by which she was clearly shown that she must change her course, and that the only way to be at peace would be to heed the inward teacher, and that in so doing she must take up the cross

to her natural inclination, renounce the vanities of the times, and adopt in lieu thereof such a course as obedience to truth would point out to a watchful mind. She has often been heard to describe the great conflict of spirit, the struggling of self to overcome the convictions of duty, that she might not have to bear the taunts and sneers of her volatile friends; but she always acknowledged the goodness and wisdom of her Heavenly Father in holding her firmly by the cords of love, so that she could have *no peace*, but often wet her pillow with tears of anguish at what seemed to be her hard lot, until the mastery was gained, and she was made willing to follow His teaching. But when it was shown her that she must abase herself yet more—that she must attend Friends' Meetings—that she must adopt their plain costume, and speak their plain language, then she felt like giving out; but thanks to His adorable mercy, she has often exclaimed, even to this end, strength was afforded to yield to His requirings.

After a time she was impressed with a sense that it would be right to apply for admission into membership with Friends, and she was accordingly received when she was about 18 years of age.

In the year 1814 she was joined in marriage with Jesse Gover, with whom she lived in true affection twenty-eight years, when he was removed by death in the year 1842.

They each received about the same time a gift in the ministry, and she was recommended as a Minister by her Monthly Meeting in the year 1834.

For a long time her communications were generally

short, but bearing evidence of Divine authority, they were impressive, and always acceptable. Being now fully committed to her Master's calling, she became watchful and obedient to His requirings. She was a constant attender of all the meetings to which she belonged, both for worship and discipline, and was a remarkable example to all, her deportment therein being that of one engaged in true worship, and seeking sweet communion with her Maker.

She was often called on to visit other parts of the Lord's vineyard, and it was well known to the concerned members of her own meeting, how deep was her travail of spirit, fearing lest she might outrun the Master, and doubting her own ability for the work. On such occasions she often needed Christian encouragement, seldom or never the word of caution. Her concerns were weighed so long and so well, that when expressed in her meetings it was always with a clearness and precision that left no doubt on the minds of her friends as to the source from whence the call emanated.

She travelled much, and labored extensively for the cause of truth. Her communications were seldom doctrinal, but practical. She was very charitable to other denominations, believing there were good persons in all societies; that all who know their Master's will, and do it, shall be accepted of Him. Her house was always open to receive her friends. Her manner was kind and pressing to all alike, without respect to persons. In this she appeared to exemplify that endearing quality of our nature—love, which in its perfect exercise, comprehends our whole duty to God and to our fellow-creatures.

The operation of this love in her heart led her to accomplish many arduous journeys, to visit those remote from meetings, and often to encourage and strengthen the afflicted; and we believe there are many persons in the land who can bear witness that she was the means, in His hands, of awakening and comforting their desponding souls.

We wish not to write a eulogy upon her character, but we would hold up to the remembrance of the living those special testimonies to which it appeared to be her concern to call our attention. For members of our Society she seemed often concerned to impress the young to observe plainness of apparel. She was aware that in the view of some this was considered a trivial matter, but with this, as with all other subjects requiring a yielding of the will, *if it was felt to be right*, it was no longer a small matter, but being a duty, it should be observed. She had herself, in youth, been made to see the folly of decorating the body, the time thus wasted being precious moments that might otherwise be applied in doing much good in the world. And few persons have labored more diligently with their own hands than she has done.

Another subject she was accustomed to impress upon the minds of her hearers, was the importance and reasonableness of the duty of assembling ourselves for Divine worship, and the real joy which it had been her experience to know on such occasions, and that such might be the experience of us all if we would diligently labor for reconciliation and communion with the Father, who is ever waiting to be gracious; that she could in truth

say she had never once regretted having assembled with her friends at the place appointed for Divine worship.

During the recent troubles that have divided our once prosperous land, our meeting-house was for a number of months used as quarters for soldiers. We met with them regularly, often with much weight and anxiety of mind, that truth might be exalted. We remember her as a remarkable instance of the influence of one of solid deportment, silently waiting upon her God, evidently stilling the restless spirits of the soldiers; and when she would raise her voice in obedience to His requiring, the effect was often manifest in their manner, that they were moved with a sense of His *presence and power*, and we think their minds were frequently awakened to profitable impressions.

With her, as with all rightly concerned minds, our national troubles were much deplored. But we believe she well knew where to look for comfort in affliction, and that she relied in full faith upon His power.

She was suddenly prostrated with a disease of the heart, and after a few hours' illness, departed this life on the morning of the 18th day of 4th month, 1863, in the 73d year of her age. Her remains were followed to the grave the next first day afternoon, by a large concourse of friends and neighbors, and a peculiarly solemn meeting was held on the occasion.

We trust her labors for the cause of truth and righteousness will long bear fruits, and that we who have known her and so often been instructed by her, will remember and profit by her earnest appeals and encouraging language, and con nually strive so to live

that we may in the end be accounted worthy to receive a crown immortal.

Signed on behalf of the Fairfax Monthly Meeting, held the 12th day of 8th month, 1863, by

WM. WILLIAMS,
ELIZA H. WALKER, } *Clerks.*

Read and approved in Fairfax Quarterly Meeting, held at Goose Creek, the 17th of 8th month, 1863, and signed on behalf thereof, by

EDWARD BROWN,
ELIZA BROWN, } *Clerks.*

Read and approved by Baltimore Yearly Meeting, held by adjournments from the 26th of 10th month to the 29th of the same, inclusive, 1863.

BENJAMIN HALLOWELL,
MARY G. MOORE, } *Clerks.*

A Memorial of Fairfax Monthly Meeting, concerning our deceased friend, LOUISA STEER.

WHEN the good and faithful are called from work to rewards, we believe it right to keep some little record of their lives, for the encouragement of those who may follow after them.

Our dear friend, Louisa Steer, was the daughter of David and Mary Brown, of Frederick County, Virginia. She was born on the 16th of 4th month, 1800.

Her parents were not members of the Religious Society of Friends, but her training was in that direction,

and early in life she became convinced that true peace is to be found only in a denial of self, and taking up the cross and following a meek and lowly Saviour. In the 22d year of her age she requested, and was received a member of Hopewell Monthly Meeting, and the same year was united in marriage with William B. Steer, and became a member of Fairfax Monthly Meeting. Their house might almost be said to be an asylum for the afflicted. Many homeless and destitute ones sought and found a refuge there. Their necessities were relieved and their wants ministered unto tenderly, remembering the words of our Divine Teacher, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

She was a diligent attender of meetings, and an earnest worker in all that she thought would promote the cause of truth and righteousness on earth, pleasant and instructive in conversation, and always careful to let no utterance pass her lips calculated to injure or hurt the feelings of another; truly, love and humility marked her character.

She travelled extensively in the ministry. Near the close of her life she visited in Gospel love all the yearly, and many of the subordinate meetings of Friends with whom we are united. When a duty presented, with singleness of purpose she gave herself to it till it was accomplished; indeed, to do the will of her Father seemed to be her meat and her drink.

Her last illness was short and severe, which she bore with Christian fortitude, and was released on the 23d of fourth month, 1870, aged 70 years.

Signed on behalf of Fairfax Monthly Meeting, held 7th month, 12th, 1871.

ELISHA H. WALKER,
MARY E. WILLIAMS, } *Clerks.*

Read in and approved by Fairfax Quarterly Meeting, held at Goose Creek, 8th month, 21st, 1871.

ROBERT F. ROBERTS,
LYDIA LUPTON, } *Clerks.*

Read and approved in Baltimore Yearly Meeting, held by adjournments, from 30th of 10th month to 2d of 11th month, inclusive, 1871.

WILLIAM WOOD,
MARY G. MOORE, } *Clerks.*

A Memorial of Centre Monthly Meeting, concerning our deceased friend, GULIELMA WILSON.

THE subject of this memoir was born in Chester County, Pennsylvania, on the 8th day of 12th month, 1794.

Her parents, Job and Hannah Packer, were members of the Religious Society of Friends, of which she had a birthright. They removed to Clinton County, Pennsylvania, when she was three years of age. Early in life she was deprived, by death, of the Christian care of a concerned mother, but she realised that the Divine Master was ever near to direct her goings. She was often heard to speak of the gracious dealings of her Heavenly Father towards her when quite young, so

that she was enabled to experience the love of God to be shed abroad in her heart. Being remotely situated from Friends, she grew up amongst a different class of people. In the eighteenth year of her age she entered into marriage with our late Friend, Robert Wilson, with whom she lived about forty-three years. They settled in Clearfield County, Pennsylvania, when it was quite a wilderness—living from amongst Friends, the society of her choice, but she was not left comfortless. As she was willing to ask her Heavenly Father for strength to do her duty to her family and fellow-creatures, she sweetly realised the promise given, "Ask and ye shall receive."

In the year 1825 she removed with her family to Centre County, within the limits of this meeting, where she passed the remainder of her life. She felt a deep interest in the promotion and advancement of society, and was a diligent attender of meetings when health would permit. Her seat was seldom vacant. She was ever ready to encourage the weary traveller Zionward, evincing a great concern for the youth. Though greatly in the cross she felt called to speak in public, but as she was willing to yield obedience, it brought peace to her own mind. In due time her gift was acknowledged, and she was recommended as a Minister. She bore a faithful testimony to the principles of our Society, and was an example worthy of imitation, often expressing thankfulness to her Heavenly Father in supporting her under many trials. She was of a delicate constitution, but of an industrious turn, and to use the proverb, "She seeketh wool and

flax, and worketh willingly with her hands." She was always cheerful, and her heart and house were ever open to her friends. Being unable to attend meeting for several years before her death, she desired Friends to come and sit with her and her family, which request was granted. These seasons she greatly appreciated, and how strong were her religious feelings in silent worship may be discovered from some lines penned by her, which are as follows: "O Lord, in silence have I sought thee; in silence have I found thee; in silence have I worshipped thee; in silence hast thou shown me thy wonderful works." She continued to grow weaker as her years increased, and was afflicted with a disease of a chronic nature, so that her suffering was great, but she was often heard to say, "Why is it that I am so long continued? Oh, how I desire to be released! I want no more of this world's goods!" She expressed love to all her fellow-creatures, saying, "I love them all!" While she had strength to speak, she gave good advice and counsel to her children.

She quietly breathed her last, as one falling into a sweet sleep, on the 16th of 3d month, 1870, in the seventy-sixth year of her age. By her request a solemn meeting was held at her house, after which her remains were interred in Friends' burial-ground at Centre.

Approved by Centre Monthly Meeting, held eighth month, 10th, 1871.

REUBEN UNDERWOOD, *Clerk.*
ELIZABETH IDDINGS, *Clerk for the day.*

Approved by Centre Quarterly Meeting, held 9th month, 4th, 1871.

WILLIAM P. FISHER, } Clerks.
ELIZABETH IDDINGS, }

Read and approved in Baltimore Yearly Meeting, held by adjournments, from 30th of 10th month, to 2d of 11th month, inclusive, 1871.

WILLIAM WOOD, } *Clerks.*
MARY G. MOORE, }

Memorial of Baltimore Monthly Meeting of Friends, concerning MARTHA E. TYSON.

BELIEVING from the lessons of our individual experience, as well as from the truths of the inspired volume, that the "memory of the just is blessed," and profitable to survivors, in the encouragement afforded by the example they leave behind them; we have deemed it our duty to our children, and those of our "household of faith" who are to follow us in the pilgrimage of life, to give our testimony to the purity of heart, Christian virtue, and earnest devotion to her Divine Master's will, which so conspicuously marked the life and character of our deceased friend, Martha E. Tyson.

She was the daughter of George and Elizabeth Ellicott, and was born at Ellicott's Mills (now Ellicott City) in the year 1795; was married to our late friend, Nathan Tyson, in 1815, and for more than fifty years thereafter, was a bright and shining example of all that we appreciate and love in the varied relations of wife, mother and friend.

Having from her childhood been a regular attendant of her Meeting, her interest and convictions increasing

as the years rolled by, she was often called into its services, and was eminently faithful in the performance of them. Especially was she fitted for such missions as required the extension of the hand of sympathy, combined with gentle admonition, her presence carrying with it such power that few could resist its most persuasive influence.

This diligence in the attendance of Meeting was characteristic of our dear friend. Rarely indeed was her seat vacant, even when bodily infirmity would seem to require it; and she was remarkable for her solid deportment therein, her countenance bearing the impress of devotion while engaged in vocal or silent prayer. She was often led to remarks expressive of the peace and solemnity which sometimes covered her spirit in these seasons of social worship; frequently quoting the exclamations of the Psalmist, as indicative of her feelings on these occasions: "Thou anointest my head with oil, my cup runneth over; surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."

In the thirty-fifth year of her age, she was appointed to the responsible position of an Elder of this Meeting; and although very reluctant at that period of life to assume the important duties of this station, feeling that the care of a large family of children demanded a mother's solicitude and a mother's attention; yet she performed those duties to the satisfaction of her friends for many years.

In the year 1838, she with her family removed, and settled for some years within the limits of Little Falls

Monthly Meeting, where she soon after appeared frequently in the ministry. Her communications, though usually short, were impressive, acceptable and convincing; were generally of a practical character, seldom doctrinal, and always pervaded with the deepest reverence for the Divine Father, and Christian charity towards all His children; recognising the great fact that all who seek to know the Father's will, and do it, will be accepted with Him, without regard to sect or creed. She inculcated the mingling of religious obligations with the smallest acts of daily life, as the truest means of showing our allegiance to the "King of Kings;" believing that the Father ofttimes reveals Himself in simple ways, which, if accepted cheerfully, become as stepping-stones to higher states yet unrevealed. A favorite sentiment often quoted was—

> "Count that day lost, whose low-descending sun
> Marks, in its course, no generous action done."

Her offerings in the line of the ministry were accompanied with such evidences of the power of Truth, that her gift was recognised, and she was approved as a minister by this Monthly Meeting, in 1861. During part of her absence from the city, and some years subsequently, she served as Clerk of the Women's Yearly Meeting.

The improvement and development of *all* our faculties, and a higher standard of education in our Society, was a subject which for many years deeply interested her mind. Recognising our responsibility to our Heavenly Father for the right use of *all* His gifts, and believing

the cultivation of our intellectual powers renders us more useful to each other, in "bearing one another's burdens," and thus "fulfilling the law of Christ;" she earnestly advocated this view on all suitable occasions, often referring to the past records of our Society for illustrations of high intellectual culture, in connection with deep spiritual experience, exemplified in the life and labors of Robert Barclay, William Penn, Isaac Pennington, and others, whose records are among the brightest pages of our history. The interest awakened by her and a few concerned Friends in this particular, originated the movement which culminated in the establishment of Swarthmore College.

Although her public appearances were of so marked a character, it was in the privacy of domestic life that the "fruits of the Spirit" were more strikingly manifested. Her home was the abode of Love, and bore beautiful evidence of the prevalence of this attribute of the Divine Mind; exemplifying also that endearing quality of our nature, which in its proper exercise, comprehends our whole duty to our Heavenly Father, and to one another.

The reading of the Bible in her family circle was marked; these seasons bearing evidence of the high value which she placed upon the Sacred Writings, and the deep, reverent spirit that clothed her mind while she read.

To the subject of prayer, its sanctity, and the blessings received through its exercise, as the turning of a child to a loving parent, she was often led earnestly to call attention; and her desire that the young should be,

from their earliest years, imbued with a sense of its helpfulness, was most feelingly expressed both in public and private opportunities. She viewed it, as "our *privilege*, to raise our souls to our FATHER in Heaven, and by continued watchfulness and holy trust, so to attune them into harmony with His, that 'not *my* will, but *Thine*,' should be the breathing of our highest aspirations"; ever believing in the promise, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee."

Of her it may be emphatically said, that emulating the example of the Divine Master, she "went about, doing good;" not only visiting "the widow and the fatherless in their affliction," and ministering to the necessities of the destitute; but she was often favored to speak "the word in season" to the little ones of the flock, those who felt that their "family was poor in Manasseh, and they the least in their Father's house."

To these she gave the "right hand of fellowship," and by her tender admonitions and her loving counsels, she aided and encouraged them, so that they were ready to rise up, "and go on their way towards Zion," rejoicing.

Early in life's morning (as has been said) she entered into the vineyard of the Lord, and there diligently wrought in His holy service, resting not at the noontide hour, growing not weary with the day's long toil; while the increasing sweetness of spirit, the widening of all her sympathies, and the added tenderness in their expression, marked the *closing* of a day growing richer and more beauteous to the end. And as the sunset

hour drew near, and the gracious message came to her, "Cease now from thy labors, for the task assigned thee is accomplished;" though she meekly folded her hands, and rested from active service, she ceased not to "pray for the peace of Jerusalem" and the "enlargement of her borders"; nor did she fail to exhort those around her, to enter as faithful laborers into the "fields white unto harvest," and fill the places there left vacant.

While thus resting, and patiently waiting, she frequently observed, with child-like love and trust, "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures, He leadeth me beside the still waters."

It was clearly evident to those who were privileged to watch with her during the closing hours of her life, that the Father's "banner over her was love"; and that His peace, even the "peace that passeth all understanding," had been given to her in full measure, so that nothing could disturb or make her afraid.

She had nothing to do but to wait — patiently and reverently wait — for the summons that should call her from "works to rewards," and bid her enter into the "joy of her Lord."

And thus daily growing in the knowledge of heavenly things, clothed with the spirit of prayer as with a garment, and clasping more and more closely the Father's hand; on the 5th day of 3d month, 1873, in the 78th year of her age, she passed away from earth, to dwell, we reverently believe, forever with Him, in whose "presence is fulness of joy," and at whose "right hand, there are pleasures forever more."

Read in, and approved by, Baltimore Monthly Meeting of Friends, held 9th month, 10th, 1874.

GERARD H. REESE,
ELIZABETH M. SUTTON, } *Clerks.*

Read in Baltimore Quarterly Meeting, held at Gunpowder, 9th month, 14th, 1874, and directed to be forwarded to the Representative Committee of Baltimore Yearly Meeting.

WM. C. HAVILAND,
REBECCA M. THOMAS, } *Clerks.*

Read in Baltimore Yearly Meeting of Men and Women Friends.

WILLIAM WOOD,
MARY L. ROBERTS, } *Clerks.*

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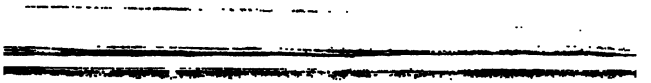

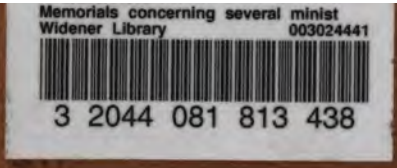
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